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Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES BIPAD: 65498

Coming Out:



Lesbian Poetry Anthology

Interview with the Editors/Review of the Book

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Street Gays

Prelude vs. Boston: That's Entertainment?

GayCommunityNews

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NAMBLA Says National Crackdown Starting



David Groat

By Mitzel

In what members believe is the beginning of a large-scale attack on the North American Man/Boy Love Association (NAMBLA), federal, state and local police in New York state have arrested four men, two of them members of the NAMBLA steering committee, on charges involving minor males.

Two of the men, Martin Swithinbank and Jerry Fox, were arrested at 10:30 p.m. on Saturday, July 11, at Swithinbank's Long Island home. The two men were watching television with two teenaged males when 30 police

with drawn guns raided the house. The two teenaged males were taken into custody and questioned by police for six hours.

At the same time, in other parts of New York state, Karl Ahlers and Hugh Hammill were arrested and charged with possession of stolen property, endangering the welfare of a minor and possession of marijuana.

Nassau County District Attorney Dennis Dillon charged Swithinbank with one count of second-degree sodomy, a class D felony, and Fox with one count of second-degree sexual abuse, a mis-

demeanor.

Bail for Swithinbank, who was still in custody as of GCN press time, was set at \$100,000 and Fox was released after 24 hours after \$5000 cash bail was paid. Swithinbank has been moved several times to various jails in Nassau County and has reportedly been harassed by jail guards.

On Monday, July 20, two NAMBLA members went to Swithinbank's house to pick up his mail and to make sure the house was secured. The house had been ransacked by neighbors and Swithinbank's boat had been stolen. Neighbors threw stones and other objects at the two NAMBLA members.

The NAMBLA members called police to inquire why the house had not been secured and police took them into custody and ran checks on them through the National Crime Information computer.

During the raid, police did considerable damage to Swithinbank's house and seized all his possessions, including 350 videotapes and several eight-millimeter films. Dillon told reporters from New York City papers that all the videotapes depicted hard-core sex involving minor males. New York papers headlined their stories on the arrests with phrases such as "Man-Boy Sex Ring Smashed" and "Child Porno Ring Cracked."

No pornography or prostitution charges have been filed against any of the men.

On Tuesday, July 21, the district attorney's public information of-

ficer, a Mr. Grilley, told GCN that none of the videotapes contained any pornography. Grilley said the tapes were copies of old television shows and movies, including "I Love Lucy" and "Bambi." Swithinbank was reportedly writing a book about videotape technology. On Monday, July 20, however, Dillon and Detective Frank Dodato appeared on ABC's "Eyewitness News" in New York City and said they had uncovered massive amounts of child pornography.

Involved in the four-month investigation of Swithinbank and the others were the Federal Bureau of Investigation, the Postal Service, the New York City Morals Squad, the Pennsylvania Crime Commission and the police of New York state and Nassau County. For three months prior to the arrests, police had rented the house next to Swithinbank's and had photographed every visitor as well as many activities at the house.

Police dubbed the surveillance "Operation Hawk." As part of their investigation, police also questioned members of a gay youth group in New York City.

Police allege that during the time of the investigation, as many as a dozen minor males, mostly from New Jersey, visited Swithinbank's home. Police also photographed adult men entering and leaving the house. According to police, the arrests occurred after they had taken boys off busses on their way home and had interrogated them.

Asked why the FBI was involved in what would ordinarily be a local police matter, Grilley said the FBI was investigating the possibility that the minor males had crossed state lines in order to have sex.

When asked if they thought such a massive police investigation could be justified for the sake of one arrest for a statutory sex offense, the Nassau County district attorney's press office said, "The laws are on the books. If people want to change them, they can go to Albany and lobby."

As to Swithinbank's \$100,000 cash bail, which had not been paid at GCN press time, Grilley characterized it as "unusually large" but said that bail is set at the discretion of a judge.

In calls from jail to a NAMBLA member, Swithinbank said that he had been repeatedly interrogated by police. He said he and Fox were questioned separately by teams of two police for periods of ten hours after their arrests before being allowed calls to attorneys. Swithinbank said police showed him a list of 23 names of men they said were NAMBLA members. All 23, police said, were targeted for arrest.

NAMBLA member Tom Reeves of Boston reports that four members of NAMBLA were taken into custody on Wednesday, July 22 when they went to Swithinbank's house to pick up mail and to take photographs for the accompanying GCN article. Police reportedly questioned the four and performed a National Crime Information computer check on them.

Reeves said the four were given subpoenas to appear before a grand jury on July 31.

Police told the four men that if they went back to Swithinbank's house without police protection the neighbors would probably kill them. According to Reeves, the police then accompanied the four men to the house and took Jerry Fox, who has a power of attorney from Swithinbank, inside the house. In the meantime, other police officers asked neighbors to step outside, allegedly to identify the four NAMBLA members as associates of Swithinbank. The police then left, according to Reeves.

The crowd of neighbors soon became an angry mob, Reeves says, and threatened to kill the NAMBLA members. The mob claimed to have a gun. The four men fled the scene unharmed.

In the meantime, Reeves reports that since the arrest of Swithinbank NAMBLA members in California, Michigan and New Hampshire have been taken into custody by local police and questioned about the organization. A NAMBLA member in a different New Hampshire city has been arrested on charges related to sex with a minor.

NAMBLA was founded in Boston in 1978 following an anti-gay and anti-pedophile witchhunt. NAMBLA publicly advocates the abolition of all age-of-consent laws as well as the immediate release of all men from treatment centers and prisons who are incarcerated for consensual sex with minor males. There are over 125 such men in Massachusetts and NAMBLA estimates there are at least 5,000 in the nation.

Dillon has repeatedly described NAMBLA as a recruitment ring and kid-porn ring and has claimed the group engages in the transporting of young men for the purpose of sex. Dillon's press aide said he did not think NAMBLA had been targeted for any special harassment. Despite the claim,

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In Carl Hill Case Judge Upholds INS Rules

By Nancy Wechsler

SAN FRANCISCO — Foreign gay men and lesbians can still be refused entry into the United States if they make an "unsolicited, unambiguous declaration of their homosexuality," according to a July 9 ruling by the Board of Immigration Appeals, the highest appellate administrative court within the Department of Justice.

The ruling came as a result of a suit brought by Gay Rights Advocates (GRA) on behalf of Carl Hill, a British gay man. The purpose of the suit, according to Don Knutson of GRA, was to challenge the part of the present federal regulations that stipulate "they could throw out people who came in and said, 'I am a dyke' or 'I am a faggot'."

The present regulations, which resulted from an earlier case brought by Hill, state that non-citizens attempting to enter the country are not to be asked about their sexual orientation but that anyone making an "unsolicited, unambiguous declaration of their homosexuality" can be subject to an exclusionary hearing.

"As a practical matter," Knutson told GCN, "the present regs on the books would allow anyone to come into the country who chose to, as long as they didn't say or write that they were a homosexual or lesbian. It was a matter of principle to us to bring this suit to challenge the restrictions that still exist in the regs."

Knutson explained that the regulations as they stand would not prohibit someone from coming into the country wearing a gay

rights button, wearing drag or even kissing a person of the same sex. According to Knutson, "The regs specifically state that buttons are not what they are talking about."

British gay rock singer Tom Robinson recently entered the United States wearing a T-shirt which read "Let Gays In" (see GCN, Vol. 8, No. 49). "They were following the regs when they let Tom in, since he didn't make an oral or written declaration or admission of his homosexuality," Knutson said.

The July 9 ruling overturns the decision of Immigration Judge Bernard J. Hornbach who had ruled that Hill should not be excluded from the country. Hill had come to San Francisco in November, 1980 in a conscious effort to challenge the restrictive part of the federal regulations. Having exhausted all legal channels within the Justice Department, GRA will now take their case to federal court. Knutson said, "I am confident we will prevail in court, but in the end it is the U.S. Supreme Court or Congress that has to make the decision."

The federal statute in question stems from a 1952 law which excludes "persons with a psychopathic personality" from entering the country. The law came under attack in June, 1979 when Hill challenged the right of the Immigration and Naturalization Service (INS) to subject him to a psychiatric examination to be conducted by the Public Health Service (PHS) and to exclude him from the country (see GCN Vol. 6, No.

48 and Vol. 7, Nos. 5 and 6). As a result of the litigation, the Surgeon General, who heads the Public Health Service, issued a directive that the PHS would no longer participate in exclusion proceedings, based on the fact that homosexuality was no longer considered a mental disorder.

In addition, GRA and the National Gay Task Force spent almost a year negotiating immigration issues with the Justice Department under the Carter administration. The results of the negotiations were the regulations which allowed the INS to exclude only arriving aliens who made "unsolicited, unambiguous declarations of their homosexuality." It is these restrictions which the present law suit is attempting to overturn.

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Two Arrested for Assault

By Larry Goldsmith

BOSTON — Police have arrested two suspects and have issued a warrant for the arrest of a third man implicated in the July 15 assault of Boston resident James Sullivan.

Richard Seastrom and Stephan McCarthy, both 19 and both of Dorchester, face charges of assault and battery with a dangerous weapon. Seastrom was later released on his own recognizance, but McCarthy was held in lieu of \$500 bail. A trial has been set for August 17.

Sullivan and an unidentified

friend were attacked by five men in a van as they walked home along Providence Street at 4 a.m.

According to Suffolk County Assistant District Attorney Michael Joyce, the men in the van began by firing slingshots at Sullivan, who was in drag, and at his friend. When the two retaliated by throwing objects at the van, their attackers jumped out and pursued them, brandishing a baseball bat. Sullivan was beaten severely, and is currently listed in fair condition with a fractured skull in the intensive care unit of New England Medical Center. His friend es-

caped unhurt.

The assailants fled the scene, but Seastrom was traced through the license number of his van, according to Leo Ducey, spokesperson for the Boston Police Department. McCarthy was apprehended the next day. Police later issued a warrant for the arrest of a third man, whom Ducey declined to identify until the arrest is made.

McCarthy faces an additional charge of robbery with a dangerous weapon for the theft of Sullivan's burgundy clutch bag and personal papers valued at \$25.

News Notes

quote of the week

"My dislike of the pharisaic mob that constitutes your group [the Moral Majority] stems from my belief that you prey upon the weak and the gullible so that hypocrites like Mr. Jerry Falwell can get rich at the expense of others. I would be sincerely alarmed by the statements made by members of your group if I was not convinced that eventually, as you climb over one another in your feverish attempts to grasp a share of the limelight, you will disintegrate and lapse back into the nothingness from which you came."

—Thomas P. Donohue of Warren, Michigan, in a letter to the editor of *The Moral Majority Report*, published in the June 22, 1981 issue.

dangerously unprincipled

WASHINGTON, DC — The Human Life Bill now pending in Congress, which would define life as beginning at conception and would outlaw abortion and many forms of birth control, has received the backing of the White House but has been criticized by constitutional scholars.

Knight-Ridder News Service reports that White House chief of staff James A. Baker 3d told prominent rightists at a July 21 meeting that the administration would work for passage of anti-abortion legislation and promised to consider an administration commitment to the Human Life Bill.

The meeting was called by the White House in an apparent effort to mollify opposition to the nomination of Sandra Day O'Connor to the Supreme Court. Conservatives claim that O'Connor's record as an Arizona legislator proves that she is pro-abortion.

In the meantime, the Associated Press reports that Archibald Cox, special prosecutor during the Watergate investigations and now a professor at Harvard Law School, and Robert Bork, former solicitor general and currently a law professor at Yale, have testified that the Human Life Bill is unconstitutional.

Cox said that "both sections [of the bill] should be rejected as radical and dangerously unprincipled attacks upon the foundations of our constitutionalism."

fire relief

SAN FRANCISCO — Relief efforts are continuing for the 100 men, women and children who lost their homes in a fire in this city on July 10. The fire destroyed two blocks of a low-income neighborhood, South of Market, home to many gay men, Filipinos and elderly people (see *GCN*, Vol. 9, No. 2).

Most of the local press coverage of the fire has been sensationalistic, raising the specter of gay men into s/m dying in the fire while chained. So far no deaths have been reported. The coverage is apparently being used to stir up anti-s/m sentiment. According to Gayle Rubin of San Francisco, "Almost none of the coverage [in the straight press] has concentrated on the human tragedy. There are lots of people that have simply lost everything, that have been completely burned out."

Victims of the fire are most in need of household goods, including furniture, kitchen articles, linens and canned foods. Clothing is not needed at this time. Items can be dropped off at the Relief Center, set up by the Folsom Street Fire Relief Fund at the 7th Street Firehouse, 356 7th Street, San Francisco, CA 94103, from 10 a.m. to 8 p.m., or at any South of Market bar after 8 p.m. All donations are tax deductible. Those wishing to contribute money are asked to make their checks payable to the Folsom Street Fire Relief Fund and to mail them to Fire Relief Fund, 281 Turk Street, P.O. Box 2000, San Francisco, CA 94103. Volunteers are needed to work at the relief center and trucks are needed to pick up items that have been donated. The telephone number at the relief center is (415) 864-6446.

global lesbianism

OAKLAND, CA — The publishers of *Connexions*, an international women's quarterly, need help in assembling a special issue devoted to lesbians outside the United States.

People's Translation Service is looking for contacts and articles to translate into English for the third issue of *Connexions*, which will deal with the lives, loves and politics of lesbians in other countries. They are especially interested in material from Africa, Asia and Latin America.

Names and addresses of contacts or copies of articles should be sent by October 1 to *Connexions*, 4228 Telegraph Avenue, Oakland, CA 94609. For more information, call (415) 654-6725.

students for sex

GAINESVILLE, FL — The student senate at the University of Florida at Gainesville has challenged recently passed legislation by declaring itself in favor of pre-marital sex.

This Week's News (TWN) of Miami says the students' resolution is a response to the Trask-Bush amendment to the state appropriations bill, which withholds state funds from universities that grant official recognition to groups advocating sex outside of marriage (see *GCN*, Vol. 9, No. 2). The amendment is directed specifically against lesbian and gay organizations but applies to heterosexuals as well.

In its resolution the student senate "recognizes, respects and advocates the right of students, faculty, staff and all citizens of Florida to freely use their right to privacy . . . by choosing to engage in pre-marital sexual relations."

According to *TWN*, the resolution could force university officials to cancel the student senate charter, which has been in effect since the Gainesville campus was opened in 1906.

Two lawsuits have been filed to challenge the constitutionality of the Trask-Bush amendment, one by the Florida Task Force and another by the state commissioner of education.

guilty marines

WASHINGTON, DC — Two U.S. marines arrested for tossing tear-gas and smoke grenades into a crowded local gay bar on June 13 (see *GCN*, Vol. 8, No. 49) have pleaded guilty to a misdemeanor charge of destruction of property.

The *Washington Post* reports that Pfc. David Jenkins, 18, and Pfc. William Davidson, 23, could be sentenced to a year in jail and a \$1,000 fine each. The U.S. Attorney's office has asked for the maximum sentence.

The two marines will be sentenced on Sept. 14. Had they not pleaded guilty, the two men could reportedly have been tried on felony charges carrying penalties of several years in prison.

The *Post* quotes prosecutors as saying the case "is the court's opportunity to communicate to both marines and gays that individuals will be held accountable for any crime committed."

The June 13 attack on the Equus forced patrons to evacuate and caused more than \$5,000 in damages. Several patrons became nauseated by the gas and one man with only one lung was hospitalized.

resisting reagan

WASHINGTON, DC — The group responsible for organizing the May 3 march on Washington which drew over 100,000 participants, including many lesbians and gay men (see *GCN*, Vol. 8, No. 42), is planning more events for this fall.

The People's Anti-War Mobilization (PAM) has scheduled an All People's Congress for October 16 through 18, to be held in Detroit. Among topics to be discussed is a National Day of Resistance in the late fall. The date and details of the Day of Resistance will be determined by participants in the October congress.

The Day of Resistance, according to PAM literature, "will be a vehicle whereby, along with fighting back against the cutbacks and all of the repressive aspects of Reaganism, lesbians and gay people will be able to work on and bring to the Congress those issues which affect us specifically."

One major concern of the congress will be the Family Protection Act.

The May 3 march was held to demand an end to U.S. involvement in El Salvador, to protest the Reagan administration's funding of the military at the expense of social programs and to call for the elimination of racism, sexism, and lesbian and gay oppression. A sizeable number of lesbians and gay men participated in the march itself and in the organization of it.

For more information, write the Boston PAM office at 355 Boylston Street, Boston, MA 02116 or call them at (617) 424-1176. The national PAM office is in the Wilson Center at 1470 Irving Street N.W., Washington, DC 20010. Their telephone number is (202) 462-1488.

additional charges

DENVER, CO — Two additional charges have been brought against Carol Lease, executive director of the Gay and Lesbian Community Center of Colorado, who was arrested on April 5 when she attempted to question police officers about their alleged harassment of two gay men at a social event.

The Denver city attorney's office on June 11 added charges of resisting arrest and interfering with a police officer to the original charge of disturbing the peace, according to *Double Standard*.

The additional charges were filed on the same day that Lease's lawyer filed a motion to dismiss the original charge and that Lease filed a complaint against her arresting officer over her treatment while in custody.

Each of the three charges is a misdemeanor carrying a penalty of up to 90 days in jail and a \$300 fine. Lease is scheduled to stand trial on August 5.

klan ban?

MERIDEN, CT — After two violent confrontations between members of the Ku Klux Klan and counter-demonstrators, Meriden City Manager Dana Miller has sought to ban KKK activity in this city.

The effort to outlaw the arch-racist and homophobic group follows a march by 17 klansmen on July 11, which was met by 50 protesters who threw rocks and bottles until the klansmen retreated. A similar incident occurred here last March.

The *Guardian* quotes Leroy Watkins, president of the local NAACP chapter, as saying, "The Klan has always been here, but the community as a whole has begun to react and be represented." Watkins told the *Guardian* that the Meriden NAACP is working with anti-Klan organizations to "get Meriden to say: 'Hey, we are a racist community. Now what can we do?' The community has begun to address that."

According to the Boston *Herald-American*, the Connecticut Civil Liberties Union has doubts about the constitutionality of banning KKK activity in Meriden. Civil Liberties Union Director William Olds said he sympathizes with the city but "government cannot selectively decide which is good speech and which is bad speech. They have to allow all speeches."

living without ceta

SALEM, MA — A local center for battered women and children is seeking volunteers to replace the CETA workers it will lose as a result of the Reagan administration's budget cuts.

Help for Abused Women and their Children (HAWC) needs people to staff its 24-hour hotline, to work with women coming to the shelter and to care for children. Also needed are advocates for the courts and welfare system, volunteers to do education and community outreach and office workers.

HAWC will provide training for new volunteers. For more information or to volunteer, call (617) 744-8552.

conferences

The General Conference of the **Universal Fellowship of Metropolitan Community Churches** will hold its tenth meeting in Houston from August 3 through August 9. The meeting is open to the general public. For information or to register, write UFMCC, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029. Their telephone number is (213) 464-5100. . . . A **Disabled Lesbian Conference** will be held August 17, 18 and 19 immediately following the Michigan Women's Music Festival. The conference will be at the festival site in Hesperia, Michigan. It is free of charge. For information call Connie Panzarino, (914) 794-6121 or write her at R.D. 1, Box 98, Monticello, NY 12701. . . .

The Seventh Annual Convention of **Integrity/International** will be held in Santa Monica, California from August 19 to 23. The registration fee is \$85 for members and \$95 for non-members. For information or to register, write W.R. King, 339 S. Catalina, #118, Pasadena, CA 91106. . . . This year's **Midwest Lesbian-Feminist Conference** will be held at Camp Brewster, near Omaha, Nebraska, on Labor Day weekend, September 4 through 6. For information and a pre-registration form, write L.L.L., P.O. Box 30137, Lincoln, NE 68503.

Boston Women's Bar Fights License Change

By Larry Goldsmith

BOSTON — Prelude, "Boston's only women's club lounge where everyone is welcome," filed suit July 2 to seek reinstatement of its entertainment license, portions of which were revoked by the city on June 26 after a series of licensing board hearings.

Prelude's complaint, filed in Suffolk County Superior Court, charges that the board's decision is "slanted, biased, and not in accordance with the evidence."

At hearings of the licensing board held on June 9, 16, and 25 of this year, residents living in the apartment complex above the club

complained of late night and early morning noise and disruption. According to several of the residents, calls to the club were met with indifference or hostility.

Joy Schlusberg, who lives in an apartment above the club, told *GCN*, "It was always bad — I knew it when I moved in — but it's just been in the last...six to nine months that it's been unbearable...Maybe it's attracting a different crowd. There was never that much noise in the alley or people hanging around outside, and I've been here for a couple of years."

Many of the residents' complaints cite not only noise caused

by the bar's patrons, but also vibrations caused by the bass beat of the disco music.

"It seems that the music goes even louder after two, when there shouldn't be any music, when they should be closed," Schlusberg added.

Prelude's attorney, Ira Zaleznik, contends that the board's action, which deleted those portions of the license allowing "amplifiers, instrumental music, vocal music, and dancing by patrons," is excessive.

"What people were complaining about was bass noise, this bass beat — boom, boom, boom," Zaleznik told *GCN*. "Do you cure that bass beat by prohibiting dancing?"

Zaleznik described

the board's action as a "back door attempt, apparently, at closing the business." Asked why the board might want to close Prelude,

Zaleznik declined comment.

A letter distributed to patrons of the club blamed the action on "certain people who do not want to see Prelude continue to exist as a Lesbian and Gay institution in its present location."

William Rollins, an attorney representing residents of the building, speculated on the reasoning behind the board's decision.

"I think that if this were an isolated event, and had not occurred for very long, the board may have tried to give the manager another chance or an opportunity to do something," Rollins said.

In December of 1978 a sound

engineering consultant hired by Dartmouth Restaurant Corporation, which then operated the club under the name of Darts, studied the acoustics of the site. By October of 1979, the consultant's recommendations had been implemented and, according to Prelude's suit, "all objectionable sound emanating from the premises was eliminated."

On October 12, 1979, the Boston Licensing Board voted to approve changes

in the corporate structure of the club, including change of the name from Darts to

Prelude. At that time, the board outlined a set of conditions governing the entertainment license. These conditions were approved by the Prelude management on October 18.

At issue in Prelude's complaint is the interpretation of two of the board's conditions.

Condition 3 requires that "no sound system raise the sound level above _____ decibels, as determined by measurements of decibels taken within the resident premises where problems may exist." The board, however, never filled in the blank.

Condition 5 requires Prelude "to hire a qualified sound expert, a choice of the residents...to set a level of sound that can be maintained so as to reasonably eliminate disturbance to the residents.... A qualified sound

expert hired by Dartmouth Restaurant Corporation is to work in conjunction with the other sound specialist, and both recommendations are to be considered by the licensing board in making their determination."

Zaleznik contends that because the blank was never filled in, and because the residents of the building never chose a sound expert, Prelude cannot be accused of violating the conditions of its license.

Zaleznik also claims that the written complaints of the residents "were not introduced into evidence at the licensing board hearings...so that will not ultimately be a part of the record that the court must depend on to make a decision. It's my view that if you look at the overall record...the complaints against Prelude are not justified and...the decision of the licensing board is not justified."

Rollins, however, told *GCN* that six residents of the building testified in person during the three days of hearings, and that considerable evidence of disturbance was presented. Transcripts of those hearings are currently in preparation, and are not yet available to the public.

Prelude's complaint, filed with the Superior Court, originally asked for a temporary restraining order and a preliminary injunction to prevent the licensing board from enforcing the revocation until the court could hold hearings to determine the legitimacy of the board's action. An immediate injunction was necessary,

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Did You See?

The following "Viewpoint" column by Village Voice writer Alexander Cockburn, entitled "The Last Socially Acceptable Form of Bigotry," appeared in The Wall Street Journal for July 2, 1981:

Gore Vidal once remarked on a talk show that "fag-baiting is the last socially acceptable form of bigotry." If we accept his possibly optimistic assessment, bigotry is on the rise in the Reagan era. The rise can be seen in legislation, in court decisions and in violent eruptions of social pathology. Gay groups, to take the last point, report an increase in assaults and few indeed are such groups which do not include the arts of self-defense on their agenda.

In a period of reaction, sometimes politely called a reassertion of ancient and fundamental values, gays — least welcome under the liberal umbrella of supportive outrage — are often the first to bear the brunt, the first to feel a change in the political winds.

On June 18, by a substantial majority in a roll call vote, the House approved a rider attached to the Legal Service Corp. authorizing bill, stating that the LSC could not implement a non-discrimination policy against gays, in hiring and services.

In blunt terms, this vote mandated discrimination in Legal Services cases. Assuming that the Senate, as appears likely, agrees with the House, it will be illegal for a Legal Services lawyer to defend a tenant whose landlord claims he evicted him because he was a homosexual, or an employee whose boss says he fired him for the same reason. The allegations could be bogus, but any impoverished victim cannot be represented by a Legal Services lawyer. If a husband denies child custody to his wife, claiming that she is a lesbian, a Legal Services lawyer cannot handle the case.

Thus did the House, which had defeated the rider in a voice vote, cravenly attenuate legal recourse for the poor when the matter came to the public embarrassment of a rollcall, with names recorded.

In committee in Congress is Senator Paul Laxalt's incubus, the proposed Family Protection Act. Among its provisions is the denial of federal funds to any group, organization, corporation, association or individual which suggests or promulgates the notion that homosexuality is an acceptable alternative life style.

To get an idea of the implications of this, we may note that the Congressional Research Service has said that such a provision is open to court interpretation that spokesmen for gay rights be denied their Social Security pensions. The provision would certainly deny federal funds for any research which did not presume that homosexuality is an illness, or a condition which, in any counseling, should be changed rather than come to terms with. Under the provision, indeed, the Democratic Party — which has a gay rights

plank — could be denied federal campaign funds.

Thus far the White House has not given an opinion on the family protection bill. Such an opinion would establish fairly clearly where the administration stands on gay rights.

One way of deflecting the upholders of traditional morality might be to point out that their zeal is imperiling urban renewal and national security to boot.

Last week in New York City a tenant court ruled that a landlord has the right to evict cohabiting tenants unrelated by blood or marriage. Gay couples, and indeed straight unmarried ones, can be booted into the street. Now everyone knows that in this day and age only the very rich, the very poor, or the dual income childless can really afford to live in the inner city (or, in the case of the poor, are compelled to in their slums). Sen. Laxalt's Christian breeding units head for the suburbs. Gentrification of the city depends on the security those childless, unmarried, gay or not-gay couples sprucing up the neighborhood with their joint disposable cash. There goes the neighborhood, as they say, if New York's landlords get their way.

So far as national security is concerned, everyone knows that agents of the KGB and kindred outfits seek out homosexuals in the intelligence services who might be blackmailed into treachery. Last year the National Security Agency, discovering one of its employees to be gay, requested his resignation. The gay person and his adviser stood firm and indicated that they intended to make a full, public test case of the issue.

By October, probably helped by the enlightened interest of the NSA's then director, Admiral Bobby Inman, agreement had been reached. The gay person was given 69 days to inform his family of his preference. With such disclosure the possibility of blackmail would be eradicated. Hence he would not be a security risk and thus there would be no "rational nexus," as the phrase goes, between his homosexuality and his suitability for employment. He retained his job.

There was presumably deep gloom in the KGB at this development. And today, since the NSA is naturally insisting the case was not a precedent, there is presumably optimism in the KGB that in the current intolerant atmosphere the spirit of enlightenment will be shutting up shop and heading for the hills. In this instance the interests of Congressman Larry McDonald, hammer of the gays, and the KGB are identical.

But I'm afraid that the urban renewal/national security arguments will not prosper. The signs at present given off by Congress and the administration are to the effect that it is not meet for gays to be a visible part of this country's culture. Such signs are quickly picked up across the country as the fag-bashers polish their knuckles.

S.F. Pride Claims Harassment

By John Kyper

SAN FRANCISCO — Reports have surfaced of a number of incidents of police harassment at San Francisco's tenth Lesbian/Gay Freedom Day march and rally, held on Sunday, June 28. Many of the reports concern the two-mile march up Market Street from the Embarcadero to the Civic Center rally site.

At a press conference held one week after the parade, the Lesbian/Gay Freedom Day Committee (L/GFDC) announced that it was filing a complaint with the San Francisco Police Department Internal Affairs Bureau against police officers who, it claims, used excessive force and abusive language against the peaceful crowd of marchers.

L/GFDC co-chair Greg Day reported witnessing an incident while marching at the head of the

parade in which a police officer on a motorcycle brushed against two spectators standing on the curb, a mother and a young child, pushing the child into the street. Day's attempts to report the incident, he said, were met with indifference by other officers on the street.

When he reached Civic Center, Day stated, he learned of other similar incidents of police driving their motorcycles into the crowd. The biggest incident, however, occurred near the end of the parade, after some beer was thrown at one particular officer (badge number 1569) who had reportedly been abusive and uncooperative during the entire march. Witnesses claim that he and several other officers got off their motorcycles, threatened the monitors who were marching nearby and began roughly pushing members of the packed crowd with their batons.

Videotapes of the incident were shown at the press conference, and witnesses described this and other incidents of police harassment.

L/GFDC media co-chair Konstantin Berlandt charged that "while many officers — particularly members of the foot patrol — were courteous and responsible in keeping order... some police, and in particular a squad on motorcycles, directly violated that charge. Crowd control is *not* crowd incitement."

The incidents have contributed to demands from gays and other minorities for the establishment of a civilian police review board in San Francisco. Supervisor Harry Britt in his speech at the rally renewed his call for the establishment of such a board.

NAMBLA

Continued from page 1

Dillon is quoted extensively in New York City press reports as saying NAMBLA engages in criminal activity.

A statement released by NAMBLA after the arrests said, "Nassau County authorities have a reputation for abusing and violating the rights of prisoners in their custody. So far, their efforts to concoct a NAMBLA 'sex ring', where no evidence whatsoever can be produced to substantiate the allegations, should put citizens on guard. Where lies masquerade as facts, the liberties of every body are in danger."

NAMBLA referred reporters to its *Media Guidelines*, issued in 1978 to promote accurate and fair coverage of cases which others often exploit for sensationalistic

value.

At a NAMBLA steering committee meeting during the weekend of July 18, a response to the current attack was planned. NAMBLA is working to build a coalition of gay, lesbian, progressive and civil liberties groups to agitate against the increasing state attacks on gay men who associate with boys. A lawyer has been hired to pursue possible legal action against the Nassau County district attorney and New York newspapers. Efforts to have Swinbank's bail reduced and to gain his release from jail were also approved.

NAMBLA spokesman David Thorstadt said, "NAMBLA is their target in this investigation. The d.a. and police said that boys

were transported by NAMBLA. This is a lie. It's an attempt to destroy NAMBLA. It represents efforts by the heterosexual tyranny to prevent adult homosexuals from nurturing young gay men — our own people. It's as much an assault on the young men as it is on adult men."

NAMBLA member Tom Reeves said, "Above everything else, this is a political attack by the FBI and the police on NAMBLA. It follows in the same manner as official attacks on the SWP and the Black Panthers and other groups. All those who have been questioned have been asked about — and only about — NAMBLA."

—filed from Boston

Community Voices

the dead line

Dear *GCN*,
I'm going to start by talking about "the Reagan mandate." Approximately fifty percent of those eligible to vote in the presidential election did so. Of that, less than half voted for either candidate by two or three percentage points. Less than one percent of the vote went in Senatorial elections, sweeping the Republicrats to power. This is defined as a "mandate" by Reagan, Bush, Stockman, Meese, Haig, Caspar, *ad nauseum*, to do what it is they want to do. I see it as a literal "dead-line." The end of the road, the final curtain. The proverbial swan song of democracy, the end of a dream turned nightmare we never wake up from.

This kind of a date with a man is like "Cruising" around "Looking for Mr. Goodbar," if my words are clear. All we can do is continue to come out, to meet, to share and organize, to network, to come out more and more, to raise consciousness and stick together. One of the primary tasks for gay men that I see is to learn to work with other groups in the larger community who share our interests. Here is an example of a specific issue. Local anti-police brutality committees are usually formed out of the concerns of the working class struggles of black, native, or hispanic peoples. Yet the anti-police brutality struggle is ours as gay men, and lesbians to a lesser though growing degree. We would do well to put our energies for that into already existing organizations, by attending rallies and demos, signing petitions, and writing letters to the editor. We in the gay male community who are white, or otherwise racist, will need to do consciousness raising on racism with each other to effectively work with different racial groups. It follows that when attempting to coalesce with women that sexism consciousness raising would need to occur. The growth is both exhilarating and exhausting.

We all share many differences and similarities as the wonderfully varied groups we are. It has somehow been through the vision of faggot (and dyke) identity that we see that the whole culture of the whole society is vitally enriched, nurtured and developed by the unique strengths and qualities, quirks and traditions of the parts of the whole. That the parts are equal to the sum of the whole.

Interesting to note (not really, from a dialectical view) that most of the people affected by the public service cuts are workers, not "welfare recipients." There are millions of workers earning minimum wage, who rely on government services for fuel assistance, or housing loans, who are going to see tax dollars going to the government with no services being provided in return. The Social Security system is a classic example. Capitalism is about to bring the globe into universal warfare. Our helmets and shields must be forged of cooperation, not competition; weapons tempered with common passion, not bloodshed; strategy of defense, never terror.

Reagan is setting the stage for the nuclear war. Then, finally, maybe, all of our struggles here will be over. Why bother about the less than 1 percent budget cut created when the Justice Department banned federal money for fags and dykes for being queer when everyone's going to glow in the dark?

From somewhere in an improbably reality and surviving amidst confusion.
In Love and Struggle,
Aurora Corona
New Orleans, LA

you were there

To the Editor:
I found Roy Olson's letter in the July 18 issue just fascinating. In it he discusses the relationship between values and changing the musical aesthetic. In the process he brings out the heavy artillery to shoot down so innocuous a target as the San Francisco Gay Men's Chorus. Now Mr. Olson makes it clear that he did not actually *attend* a concert by the San Francisco Gay Men's Chorus. Still, he is able to inform us that the chorus is "arch accomodationist," "sedulous aping of straight commercial culture," "the same old drag show," "nauseating," and my personal favorite, "typical of the gay male lack of values."

The values of a gay man who would so thoroughly trash other gay men on the basis of a concert he did not hear need no further comment. But bear in mind that Mr. Olson hails from St. Paul, MN, and cannot be expected to know any better. You know what they're like out there — witless and graceless. Granted, I have never met anyone from St. Paul, nor have I visited there, but I'm sure I would find it, well, nauseating.
Ted Walker
Newton, MA

oral fornication

High Everybody, Especially you, Mitzel:
I'm not easily offended, being the redundant liberal that I am, but that doesn't stop me from being embarrassed!!!
Mitzel's coverage on the story of l'enfantile kidnapping was in real poor taste! (*GCN*, Vol. 8, No. 50).

I have a multitude of hetero friends and family, who do not understand my sexual preference to the fullest, and these people read *GCN* to get a more in-depth understanding of me, you, us, our lifestyle, our choice. When they read things like "sucking his cock," "sucking cock," etc., when "oral fornication" would be a more literary way of phrasing these actions, they become offended, and less understanding, and unwilling.

Mitzel's phraseology is not offensive to me, even though I consider it very poor taste; but it certainly does cause me embarrassment that could certainly be spared with the expansion of Mitzel's seemingly "limited" vocabulary.

I thank you for allowing me this opportunity to express my opinion.
Amour,
Aerial Donnie Hutchinson
Lansing, MI
P.S. Sorry Mitzel, if you're offended by my embarrassment and opine. Be assured, none is/was intended.

friends of animals

Dear Friends,
A couple of weeks ago, I went to the gay pride parade in San Francisco. All in all, I thought it was quite wonderful. With two exceptions.

First, and to be expected, was the police. Motorcycle sirens blaring, a group of about five or six sullen-faced cops swept people back onto the sidewalks, one riding his bike up onto the bus island, where I was standing, and forcing every one into the street.

Second, and the more upsetting, was the appearance of the "End Violence to Rodeo Animals" group led by the "leading lesbian (separatist) of San Francisco." Why, you may ask, was this upsetting? Why, you may ask, was this group even in the parade? Well, I'll tell you why (at least the first!) Because it followed the floats of the Reno Gay Rodeo and the Pacific Gay Rodeo by about fifteen minutes. My God! Here are men, accused by their society of not being men at all, going out and doing what society considers sport only for "real men." Well, flaunt it, babies, flaunt it!

This parade was to celebrate pride in being gay and to present an illusion of solidarity between gay men and lesbians. Separatist lesbians' argument that they have nothing in common with gay men is wrong. What you share, leaving sexism out of it, is the same oppression for being gay. Women, there are a lot of men out here that are trying first to see their own patriarchal shit and then to do something about it when they see it's wrong.

I agree that it's wrong to abuse animals that appear in rodeos. But, I think that it is even more wrong that gay men stay in their shells and not contradict the stereotypes.
Sincerely,
Hal Work
Menlo Park, CA

no respect

Dear *GCN*,
Marian Roth's letter about Anne Donnelly's criticism of accomodationist tendencies on the part of some lesbian musicians was outstanding for the contempt it displayed toward Donnelly. There may be more than one opinion about what the musicians were doing, but the amazing violence of Roth's personal attack on Donnelly is hardly conducive to discussion.

She sneers at Donnelly's "unbearable life" (when Donnelly stated merely that she has little money and lives in an isolated semi-rural area), puts her down for "not feeling good about herself" because Donnelly stated that she could fairly demand that Near and others dress in a way she can relate to and say "lesbian" three times from the stage, and nastily insinuates that Donnelly herself is not "moving to change things." Her tirade culminates in a lengthy lecture about "sisterhood" in which she repeatedly addresses Donnelly by her first name, a tactic displaying contempt for women which is one of the oldest tricks in the (male) book.

Well, sisterhood ends with you, Marian Roth. You are a perfect example of why I don't believe in it anymore. If sisterhood is an unqualified support for anything any woman does, together with vicious attacks on anyone who on occasion does not support something a woman does, then I'll happily renounce it to speak instead about integrity, responsibility, loyalty, accountability — and respect, the respect you so clearly do not have for Anne Donnelly.
Sincerely,
Anne Peticolas
Austin, TX

on being dumped

Greetings,
I can't let that letter from Marian Roth last week go by without rushing to the defense of Anne Donnelly, who I don't know, but whose letter the week before moved me deeply.

It angers me very much to hear a lesbian call another lesbian a fascist in print when she did nothing more than to write a letter to the editor about her frustration and disillusionment with a movement (wimmin's music) which has meant a great deal to her. The word *fascist* is a big word with a specific meaning. To use it against another lesbian one happens to disagree with not only is a hateful thing to do to her, but dilutes the meaning of an important word as well.

Why does Roth put Donnelly and Mussolini in the same category? Because Donnelly is disappointed with Holly Near and others because she thinks that they have lost their commitment to woman-identified and lesbian affirming culture. If she's like me she's given much money and time and sweat to support wimmin's music, and now she as a radical lesbian feels dumped. When she says that Holly should say the word lesbian on stage a certain number of times, she doesn't mean "there oughta be a law," she means that she's surprised and dismayed that this wimmin's music performer wouldn't want to do that, something basic to Anne's (and my) definition of wimmin's music. By all indications Donnelly does not have or want the power to control what Holly, or anyone else, says or does.

I have, myself, been struggling with a lot of the same feelings about wimmin's music. I've been a DJ, producer, reviewer and performer of wimmin's music, and now to preserve my own political integrity I can no longer identify myself as a member of the wimmin's music movement. Now I am learning to support myself and the others who share (something like) my lesbian vision, so that we can create a new lesbian music movement.

But in the meantime Anne Donnelly and I, and the rest of the lesbians who have been alienated by the current trends in wimmin's music, have a right to be angry. *We have* been dumped.
Best Witches,
Sidney Spinster
Chicago, IL

sinking fast

A Letter to *GCN*:
I am appalled and outraged to learn that some members of the Ithaca feminist community have prevented David Thorstad from speaking at Cornell because of his unpopular stand on the issue of man/boy love (*GCN*, Vol. 8, No. 47). I have known and respected David for many years; that he was prevented from speaking is inexcusable — whatever the political justification. At a time when *Our Bodies Ourselves* is coming under attack as "pornographic," it is tragic — indeed, perhaps *fatal* for all of us — that people who are supposed to be our allies are so eager to perform the Moral Majority's dirty work for it.

In the same issue of *GCN*, Hugh Crell accuses the North American Man/Boy Love Association of trying to "guilt-trip" the gay community. Cincinnati's gay community seems to be undergoing a self-destructive witchhunt from within over the issue. In a letter to *GCN* (Vol. 8, No. 49) containing more bombast than reason, Carolyn Dellenbach and Janet Fay swiftly reduced the entire issue to (yep) "woman hatred." Guilt trips like these from people who refuse to discuss the issue are no less insulting than the guilt trips I have encountered from conservative members of the peace movement who declare that I cannot be for peace because I support a woman's right to abortion.

I highly recommend a reading of Eric Bentley's play *Are You Now Or Have You Ever Been*, particularly the scene in which Paul Robeson eloquently defends himself before the House Un-American Activities Committee, after various minority actors including Jose Ferrer had demonstrated their "Americanism" by attacking Robeson as a Communist. Have we sunken as low as this???

John Kyper
Berkeley, CA

gay & god together

To the Editor:
There are those of us in the gay community who are very sincerely committed to two lifestyles which to many seem to be divergent, but in reality can co-exist in complete harmony. Contrary to what Jerry Falwell and his cohorts in the so-called Moral Majority may say, the active homosexual life is in no way contrary to the teachings of the Word of God. I have for many years been an ordained Baptist clergyman, a member of the Conservative Baptist Association of America. Throughout this entire time I have also been one of God's special gay children! It is only in the last five years that I have known the freedom which God offers to those of us homosexuals who choose to practice the lifestyle which God has given us. The teachings which condemn homosexuality and cause our gay brothers and lesbian sisters to turn away from the church are NOT the teachings of the Christian Scriptures, but rather are the man-made interpretations and teachings of the organized church. Today more and more true Christian believers, including clergy, are discovering the truth that GAY AND GOD GO GOOD TOGETHER.

Don't let Falwell and his disciples turn you away from the FREEDOM you can find in Jesus Christ while still being committed to the gay community.
Rev. Ken Debus
Wauchula, FL

adulterated

Dear Brethren,
The "Moral Majority" needs help much, *much* more than we do . . . just think of how adulterated they are from all that hatred they do.
Now to all those who seem to write negatively about the man/boy love issue. . . . If their sex and/or love are not a homosexual issue, what *are* they?! They are our brothers. If you exclude them, or women/girl lovers, from gay liberation, you are being suicidal. They are as much an aspect of gay liberation as you are.
My very heartiest regards.
Alvin Fahn
New York, NY

GCN welcomes letters to "Community Voices." If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

Gay Community News THE WEEKLY FOR LESBIANS AND GAY MALES Volume 9, Number 3 August 1, 1981 22 Bromfield St. Boston, MA 02108 (617) 426-4469 Cover photograph Helen and Myrtle, 1936. Dyke-style hasn't changed much!	Managing Editor David Morris News Editor Cindy Patton Features Editor Maureen F. Richards Design Director Mike Riegler Office Manager Deni Ozan Advertising Mgr. Laurence Loffredo National Ad Rep. Maida Tilchen Promotions Mgr. Jill Clark Circulation Nancy Walker Classifieds Barbara Cischke Distribution Denise Sudell News Consultant Gordon Gottlieb Copy Editors David Foushee Larry Goldsmith Xanadu Graphics, Inc. Local Reporter Typesetting Board of Directors Richard Burns, President Beth Kelly, Treasurer Cindy Rizzo, Clerk Bob Andrews Kevin Cathcart Ian Johnson Eric Roles Katherine Triantafillou Nancy Wechsler	News Staff Joanne Brown Richard Burckhardt Mike Ferguson John Gaffney Michael Glover Christine Guillfoy Fran Koski Anni Waterflow Features Staff Lee Swislow Duncan Mitchell Marty Kingsbury Michael Bronski Steve Forgione Gregg Howe Rudy Kikel Martin Krieger John Kyper Michael Moncher David Nijinsky Philip Shehadi Denise Sudell Nancy Wechsler John Zeh Lisa Nussbaum Eric Roles Joe Interrante Harry Seng Betsy Smith Cindy Rizzo Mitzel Andrea Loewenstein Warren Blumenfeld	Layout and Illustration Staff Tom Huth Patrick Maloney Linden B. Grazier Beth Ireland Alan Maskin Phoebe Koehler Rosedanie Cadet Brad Straub Paul Brouillette Roger Frye Jennifer Camper Jim Herman Paul Volpe Photographers Ellen Shub Bettye Lane Joyce Harper Susan Fleischmann Delinition News Agency Michael Thompson John Tobin Neal Trousdale Carolyn Casey	Promotions Barry Forbes Tim Sweeney Indexer Charles Ash Librarian Suzanne Searle Microfilm Promotions Dee Michel Bulk Distribution Ray Hopkins New York Representative Rivendell Marketing 666 6th Avenue New York, NY 10010 (212) 242-6863 New York Distribution Majority News, Inc. 63-65 Gansevoort Street New York, NY 10014 (212) 243-7770	Gay Community News (GCN) is dedicated to providing coverage of events and news of interest to the gay community. <i>GCN</i> is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1981 by National Gay News, Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m. <i>GCN</i> is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218. Volumes 1-7 of <i>GCN</i> are available on microfilm for \$22/volume. Write <i>GCN</i> Microfilm for more information. Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper! Second-class postage paid at Boston, Mass. Annual subscription rate is \$25 ISSN: 0147-0728 Member New England Press Association Reporters Committee for Freedom of the Press COUNEP Member
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Speaking Out

Prisons Under the New Right

By Jack Kunsman

There was a time, if you were unfortunate enough to land in prison, when you knew exactly where you stood. Being gay and in prison has never really mixed well but, at least, back then it was almost tolerable. A decade ago a gay prisoner was looked upon as a degenerate with no purpose in life but to satisfy the sexual needs and desires of the “macho” prisoners. That hasn’t changed much, but a change, however subtle, has indeed occurred.

Gay life in prison has become almost unbearable. The new far-right conservative “moralists” have taken over the administrations of this country’s prisons and are exerting unbelievable pressures on today’s gay inmate. Some of us can cope and adjust to these pressures; sadly, most of us can’t.

Homophobia in prison has, seemingly, increased to dramatic proportions. Gone are the days of reluctant acceptance/tolerance, replaced by outright and open hate of homosexuals — usually verbal, sometimes physical. The many Jerry Falwells of this world have frightened parents into teaching their children that the gay element of society consists of ruthless monsters and perverts who hide behind bushes in wait for little boys to snatch out of the loving arms of momma. Consequently, we now have those children in the prisons, still with homophobic-infected brains. A pity Mom and Dad couldn’t have spent their time more constructively in teaching junior to observe the law and stay out of jail.

Prison reflects an exact replica, in miniature, of society in general. It also reflects the irrational and contradictory thinking of the general public. Only in prison, because of the much smaller scale of the workings of society, can you grasp ahold of and understand the propaganda-mongers and how they work. You can actually see the working system of the “It’s wrong for you, but right for me” syndrome which plagues this nation. For instance, in prison, if you suck a man’s dick, you are a faggot; however, if you are having your dick sucked, you are a “macho” man. Talk about warped thinking. But that is the basic philosophy of today’s society in all areas of life, not just the gay aspect. Look at the hooker who

is arrested and jailed while her “john” or “trick” is not bothered because he committed no crime. Or the woman who is brutally raped and the rapist goes free because the “justice” system has shown that she was at fault because she wore a provocative dress. The American justice system applies only to those who can afford to pay the high price of a bribe. All others must suffer.

Although gay life behind prison walls is still abominable some progress is slowly being made. There are several gays in jail, myself included, who fight for better conditions and treatment every day they are behind bars. Unfortunately, in many states, gays are still humiliated (by being forced to wear special uniforms which advertise the wearer’s homosexuality), degraded (by being placed in work details of the lowest type), segregated (by being forced to live in dormitories together, locked away from the general “straight” population), and persecuted (by being refused permission to receive gay culture publications like *GCN* while the “straights” easily receive heterosexual pornography and books).

It’s a long, long road ahead for all of us gay men and women behind bars and it seems to be unending. But we must keep trying and hoping for a change in this system that is so corrupt, so vile and so unfair. As I said before, prison reflects society in general. Our progress inside is directly proportionate to the progress made outside. If *you* can’t fight to instill gay pride and awareness out there, then my fight, and the fight of others like me, is hopeless in here.

Jack Kunsman is a jailhouse lawyer and would like to help other gay and lesbian prisoners with their legal problems when he’s able. If you are interested, or if you are in a position to help yourself, write to Mike Riegle, c/o GCN (since prisoners can’t generally correspond with other prisoners) and we’ll see what kind of network can be set up. BE PATIENT! Don’t expect “miracles” (like quick responses or money, for example). This is a beginning.

The Myth of the “Feminist Male”

By Jean Segaloff

Men who sympathize with women’s wish for equality and who are against sexism, rape and violence toward women have arrived. They have given themselves a name and they wear it proudly. They call themselves “feminist men.” I call them the women’s movement snatchers. I’m glad that these men feel so sympathetic, but I wish they would find a name of their own. Men have stolen enough from women. They must not be allowed to steal the name feminist as well as the history and development of feminism. Certainly not all men who consider themselves equal rights advocates are out to co-opt the feminist movement by the simple means of taking a name. Yet we are often what our name is, more often than what it is not.

Men who say that they are also in need of liberation and just as oppressed by sexism as women, are hindering women’s fight for equality by belittling it. This sort of backbiting is dangerous. Some men, in their naive and sincere desire to align themselves with women, are smothering the fire of women’s liberation rather than nourishing it. They are using feminist rhetoric in an attempt to echo the feeling of the women’s movement. This often comes out sounding like a parody instead of a sincere effort. If men want to help women gain equal rights and prevent rape and violence against women they can begin by stepping off the coattails of the women’s movement. Men have always been good at building clubhouses and old boy networks of their own.

A feminist is a woman who is aware of her oppression by men and has a desire to change the sexist culture and institutions that oppress her. The indoctrination of feminism is subjugation, something that most men have not had the opportunity to feel directly (each woman’s oppression is different, but all women’s oppression is the same). A man is not oppressed by sexism like women because he is given the economic, political and social opportunities that women are not. Women make 59 cents to a man’s dollar. Can a “male feminist” boast of such a dismal past? A woman puts herself on the line as a feminist. In a sense she “comes out” for her freedom. She gives up the promise of security and protection from men. She won’t take the bribe. She bargains and has something to lose, but also everything to gain. Being a feminist is hard work and is a constant struggle. Finding reinforcement and support among other women is a journey all its own. A man has nothing to lose as a “feminist.” He is reinforced by the positiveness of the male group around him, a bonding that exists even in the new counter-culture. What kind of a battle is waged without the fear of defeat?

The fear I have is that the media and our women-hating culture (and government) will give credit to men for any recent gains that have been made by women. The long hard crusade for women’s rights that has been fought by women will be purposefully overlooked. Once again men will reap the victory that women have battled for. A perfect example of the heroic myth of the “male feminist” image is the recent coverage of the actor Alan Alda. *McCalls*, *People*, *The New York Times Sunday Magazine* and *MS.* all put Alda on their covers. Besides doing publicity for his latest movie, his agents and admirers want to advertise his feminism. *MS.*, on the cover of their June, 1981 issue wrote, “The most admired man in America is a feminist.” What an oddity, a real thinking, sympathetic human being. The question is not whether Alda is sympathetic to women’s issues, but whether women are being maneuvered into a politically submissive position . . . again. A female celebrity who also happens to be a feminist is usually put down for her politics. If she chooses to combine her politics with her art, her work is then often considered second-rate. The political feminist actress is called uppity, sexless, cold, calculating, too smart, sex-starved, and talentless. She is accused of falling back on feminism because she has lost her star appeal. Alan Alda, the “feminist man,” is called sensitive, warm and concerned. This new wave of men’s feminism is being glorified. These men are and will be the shining stars, whether they ask for it or not. They can refuse, can’t they?

The sexes have always been split semantically, and this grammatical division has helped to keep women in their place. Pronoun changing, that typographical magic that instantly causes equality, is a charade. When the suffix -ist is added to a word it means “a person who does or practices.” When -ist is added to the word female it literally means a female who practices being a female. A male cannot practice feminism by virtue of the fact that he can’t have his own masculine verb and a female suffix. Men who want to be feminists or support feminists would benefit feminists and themselves if they just found their own name. They could call themselves mascuhumanists or sympamascufeminists. They might want to search

for some new initials that sound very New Age. PEEPS would be a good one. It would stand for “People Ever Equal on the Planet.”

A realistic fear is that men will call themselves feminists while using the term for their own advantage and perhaps, profit. There will probably be a new crop of “male feminist therapists,” followed by “feminist male bookstores” (or at least a section in the bookstore). The bookstore could call itself “Old Words.” (My apologies to the “New Words” bookstore in Cambridge.) In both business and personal interactions a man can entrap a woman by pretending to align with her feminism for his selfish gains. The soft, subtle and barely noticeable condescending wooing would go something like this: “I’m with you — of course women should have equal rights and equal pay — I certainly can relate to your predicament — of course you deserve what men have.” There are plenty of women who fall for this line and get hurt by it. Is this the Brand X version of the “feminist male”? There was an article several years ago in a hip Cambridge weekly newspaper written by your average hip Cambridge man. He raved about his success with women. He said, and I quote, “I use my lines from women’s lib to screw them.”

In business, women are given tasks equal to men, with a salary that is unequal but promises of higher wages after they have gained more experience. They then wait for advancement, and finally a man gets the job they have been waiting for. An old story, but with a new twist. They were hired by “feminist men” under the guise of equality. Now we have men who say that they are tired of ten years of women’s liberation. “Give me my equal rights too” they say. They are using women as targets against their own feelings of impotence. They mourn the supposed loss of female tokenism. They are demanding to have their children live with them, even though they don’t provide them with adequate emotional involvement or material needs. “Hey, what about me” they shout. How soon we forget, and with the help of “male feminists” and media publicity the public may soon ask themselves if perhaps women are not getting too much.

Last year (Fall, 1980) a man came to speak in Cambridge on “Men Abuse.” Fortunately the people who showed up for the lecture on how women beat and rape men were there to protest his stupidity. That zealot who wanted to speak about battered men is a fine example of how man cannot stand to be excluded. Then there are the cases against insurance companies, that discriminate against men. The fear of not being on top, or not getting most of the pie seems to drive men to extremes. The new troop of “feminist men” may feel left out, but where were they ten years ago when women’s liberation began? I didn’t notice too many men lending their support to women. Nor were they on the sidelines cheering. Many men were in the communes telling women to cook their brown rice, roll their joints and stand steadfastly by their sides as they made loud noises for the coming of the revolution.

Men are protected by the Constitution which says that “all men are created equal.” They may be jeered at and teased by men who think that their alignment with women is silly, but in their hearts they know that they are protected by each other. In many ways the world is still a fraternity house. The New Age “feminist man” who thinks of himself as being in the forefront of the “men’s feminist movement” has the backing of everyman. This type of man likes to think of himself as politically correct at all times. If being a “feminist male” is hip and a part of the latest gig, he will call himself a feminist. This sort of self-indulgence is dangerous to women because the reasoning behind their allegiance is often not well thought out. It may fulfill a selfish need to belong rather than a desire to see women as equals.

If men had earned their own history of oppression by putting up with the humiliation and agony of footbinding they might call themselves feminists. If men had sweated and stagnated under the symbolic steaming cloth of the chador they might be allowed to call themselves feminists. If they had the very essence of their sexual pleasure sliced off their bodies during a clitoridectomy they might be free to call themselves feminists. If they had been force fed in prisons after taking part in suffragette demonstrations they might have the privilege of calling themselves feminists. Until then, let them just call themselves men.

“Speaking Out” is the column designed for the benefit of *GCN* readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, *GCN*, 22 Bromfield St., Boston, MA 02108

Community Voices in sync

Dear *GCN*,

We are writing in response to Maida Tilchen’s article about Women’s Music (“Politics for Sale?”).

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Millington, Ova, Holly Near, Cathy Winter & Betsy Rose, Teresa Trull, and the Varied Voices of Black Women.

We appreciate that these questions (in the article) are being examined as well as the author’s method of tackling this myriad of complex issues through a variety of veterans’ perspectives. We know there are no simplistic solutions to these questions and that communication with each other about the different aspects of each issue is vital as we all try to devise “answers” that are in sync

with the changes in our movement, our economy and our consciousness.

We think also it is important that in critiquing the growth of Women’s Culture, we do not ignore the many positive and exciting aspects of this growth.

And the beat goes on,
The women of Roadwork
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gay 90s

Dear Editor:

With only a little more than 8 years remaining, I am wondering what preparations are in the making for welcoming the Gay Nineties. Presumably December 31, 1989 will see the Gays welcoming a decade of gaiety.

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Prelude

Continued from page 3

according to Robert Deutsch, manager of the club, because the business relied exclusively on its attraction as a disco with dancing for patrons. The injunction, however, was denied by the Superior Court and later by an appeals justice.

The rest of Prelude's claim, contesting the board's action, is still in litigation in the Superior Court. The licensing board has yet to file an answer to the plaintiff's complaint, and the proceedings must await the availability of transcripts of the revocation hearings.

Zaleznik says that he hopes to introduce new evidence on July 23, the nature of which he declined to describe.

INS

Continued from page 1

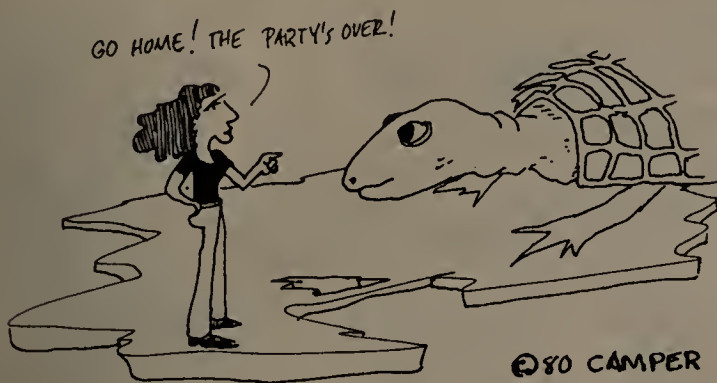
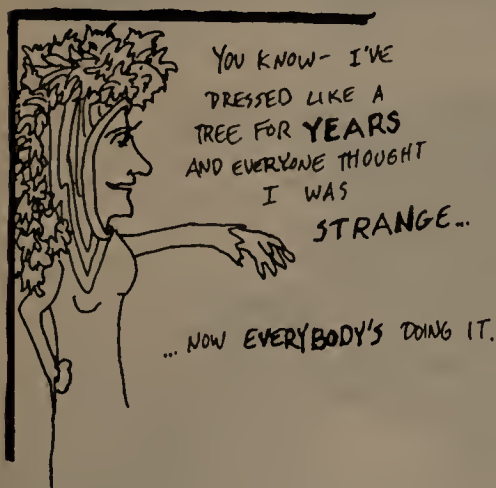
According to Knutson, the Board of Immigration Appeals in their decision, "held that the legislative history of the statute indicated that Congress intended to exclude homosexuals from this country and that although the vehicle by which they chose to do this — certification by a psychiatrist that the alien is afflicted with a psychopathic personality — is no longer available to them, they still had the right and obligation to exclude someone who presents himself or herself and admits that they are homosexual."

"What they said in their decision was that although medical opinion is that homosexuality is not a mental disorder, Congress can make anything it wants a mental disorder. It isn't a matter of scientific or clinical evidence, but congressional judgement," Knutson explained.

"The major grounds for our appeal in the federal courts," Knutson told GCN, "will be to say that it is indeed true that Congress in the 1952 statute indicated its desire to exclude homosexuals. It provided a very careful and explicit method for identifying the people it wished to exclude and the process by which the exclusion would occur, that is by a psychiatric examination carried out by the Public Health Service. They cannot exclude without that. [Since the PHS has refused to carry out these examinations] it is now incumbent on Congress, if it chooses to continue this exclusion, to adopt a new method that must conform to due process." Knutson also told GCN that the appeal will be based on constitutional issues.

GCN asked Knutson if he believed the change in administration in Washington would have an effect on the immigration regulations or if the PHS was likely to go back to its former practice of conducting psychological examinations. "I don't think it is likely the PHS would go back. Because of the first Carl Hill case the court established that homosexuality was no longer a mental disorder and it limited the authority of the PHS medical officers to medical questions. The law precluded them from making determinations as to who is queer and who isn't. As for the present regulations that were negotiated with the Carter administration, regulations can always be rescinded. Those regs could be changed. We haven't had any contact with President Reagan's Justice Department."

—filed from Boston




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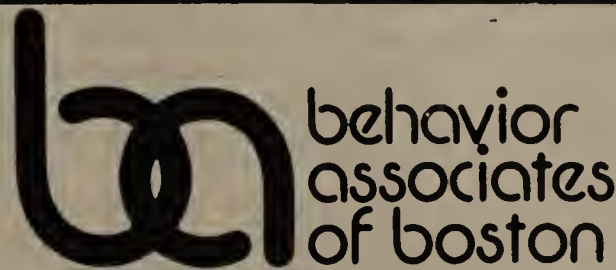
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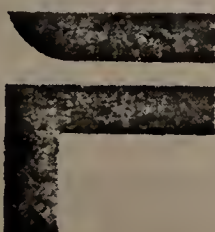
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Getting to Know Who We Are: The Lesbian Poetry Tradition

An Interview with Joan Larkin and Elly Bulkin

By Maida Tilchen

Elly Bulkin and Joan Larkin are the editors of a new anthology called *Lesbian Poetry*, published by Persephone Press, Inc. Joan and Elly also edited an earlier anthology called *Amazon Poetry*. Elly has been one of the editors of *Conditions*, a magazine of writing by women with an emphasis on writing by lesbians, since its beginning. She has worked at the Women's Center of Brooklyn College, has taught English and women's studies at the college level, and has written for feminist and straight teaching magazines about teaching lesbian poetry and other topics. She lives in Brooklyn with her lover and their ten year old daughter, Anna.

Joan Larkin is a poet. A collection of her poems, *Housework*, was published by Out and Out Books (1975), a women's independent publishing company which she helped found. Since 1969, she has taught writing at Brooklyn College, and has also taught at women's writing programs and workshops around the country. Joan grew up near Boston and has a daughter, Kate.

I spoke with Elly and Joan when they were in Boston for the memorable poetry reading which Persephone Press, Inc., held to publicize their book. (An article on this reading appeared in GCN, Vol. 8, No. 43.)

MT: How did you pick the people to be in the anthology? Are they all living poets?

JL: They are all alive. The oldest is Elsa Gidlow, who is 83. Our initial framework was that we would publish living lesbian poets in English. We discussed other possibilities, but we had to limit ourselves somehow.

EB: It's also basically a book of Americans, and a book of people who have been published already. There are about 15 poems which had not appeared elsewhere. We primarily looked through periodicals for material. But we also contacted people, and so we have poems that hadn't already been published.

MT: Did anyone turn you down?

EB: We did get turned down by some people. One poet who was in *Amazon Poetry* said she didn't want to be in this because she objected to the word "lesbian" in the title.

JL: With some people it seems to be, you can do what you want but do you have to shout it from the rooftops? I want to blame the attitude on the older generation — I think people like Elsa Gidlow are really the exception. The book does have more young women, and not because there are fewer older lesbian poets.

But there were people who we know to be lesbians who didn't want to be in the book for a variety of reasons — one woman was concerned about child custody. Others didn't specify what their reasons were but I believe it was a concern about jobs and about political credibility. People who publish with male commercial presses didn't want to have the work that they are doing seen as less valuable by being identified as lesbians.

MT: You really tried not just to get names, but to get a broad range of poets.

EB: To me that's important, particularly in terms of the impact on the lesbian community. I think there are a tremendous number of lesbian poets, some of whom we've managed to locate, and some of whom we haven't found yet. They are writing wonderful poetry that people have not heard yet. I don't think there's an awareness of how many different women's and lesbian publications there are.

JL: We're hoping people will give as much attention to the poets they haven't heard of.

MT: This anthology will certainly do that. It turned me on to a lot of people.

JL: I really want more women of color, as well as more women, to come out as lesbian writers. If they don't know what the community consists of, there are a lot of sisters in this book.

MT: You have written that for your earlier anthology, you had 20 to one love poems submitted, and you rejected most for "essentially male identified language and concepts, and literal descriptions of making love." Did this happen again with this book?

JL: It didn't, partly because of the way we went about making choices. We didn't solicit for poems. The first anthology got about 2000 submissions. For this one, we were aware of so much wonderful writing that we had to put some kind of limit on it. We looked in the Lesbian Herstory Archives, and we went through publications. Elly knew a lot of poets whose work had been in *Conditions*,



Joan Larkin and Elly Bulkin

and I'm also involved in publishing lesbian writing. So we read a lot of manuscripts and asked some particular people.

MT: Did you still find a lot of love poems?

EB: I don't think that's true. I must have read about 300 poetry manuscripts a year for the last five years, so my own experience is that poets who have been writing for a long time and really seem to be working really hard at it write fewer love poems. They do poems on other aspects of their lives.

MT: Do you think that goes for the lesbian community as a whole? People were writing a lot of love poems a few years back, but now as the community as a whole is maturing a lot . . .

EB: I don't think that that's true. There are all these people whose writing is at different places, whose lives are at different places. Part of it is the difference between the women who are writing poetry and the women whose poetry is getting published. The first group is so much larger than the second. We sometimes think that the second group is lesbian poetry. Actually, it's a fraction.

JL: There's something else about this question. There are poems in this book that some people might not call love poems, but in one sense they are. They integrate much more complex experiences than I think generally come to mind when one thinks of a love poem.

One poem that comes to mind is Alice Bloch's poem "Six Years," which is about the complexities of sharing one's life with another woman over a long period of time, and what that means. It has depths in it that might not ordinarily be thought of as love poetry. Or Esther Silverman's poem "South Bronx Girl," which is an elegy for a dead teenager. In Esther's biographical statement, she says that her writing comes out of her profound love of women. I think that's another evolution of a love poem.



When I think of lesbian poetry, if I want a simple definition, I think that the love or identification with other women is one of the depths that gets sounded. If it's a political poem, there is that eye for detail and that love for other women.

Also, we tried not to define poetry in a strict academic sense. There's a Pat Parker poem called "Movement in Black" which is basically a performance piece. It also works well on the printed page. There's a piece by Sapphire which in some ways moves over toward prose poetry, and is typeset like prose. Michelle Cliff's piece in the book, "Obsolete Geography," was turned down by Poets and Writers, which categorizes people as writing either fiction or poetry, and they said her poem was neither. I think we've tried to move away from this attitude of excluding women because we have this definition and they didn't fit into it. We wanted to try to get at what women are actually writing.

the white male establishment. That's a whole other group of people. One facet of the new wave is for those people to come out as lesbians. Not simply to come out, but to develop a politics which is very much reflected in their poetry, and has made changes in some aspects of their poetry. But they have moved toward a place where they can simply be talking to women, instead of assuming that they have to explain themselves to men, or that they have to consider men as part of their audience.

I think a lot of women who, like myself, came out during the 70s, went through that. Those who wrote poetry started out writing heterosexual poetry but moved from that as they came out as lesbians.

I want to respond to the "milestone" part of your question. It's thrilling to be connected with this book and I think it is sort of a milestone, but in a way I regret that it's standing so much by itself right now. I would like to see more of this work being done. A lot of people weren't included for various mechanical reasons, but I'd hate to have a gap of five years again before another anthology of lesbian poetry is published.

EB: There's something about generations or waves as a concept — it again gets back to the issue of race. For the most part, the earlier lesbian poets who were known historically were white and upper-middle class or upper class, women like Amy Lowell or H.D. What I see in the last five years is an increase in the number of lesbians of color who are writing as lesbians of color. This book is only a reflection of what's out there. Earlier, that material wasn't being published, but a great deal of it was being written. There was lack of accessibility, and fewer publications.



MT: Do you see the poet's role as being an activist also? Some of these poets are ivory tower types, and others are activists.

JL: Absolutely. There's an enormous range of activity and non-activity represented here. I see poetry as a very powerful political force. I remember being taught in college that literature wasn't supposed to move you to action, or something like that. I think it's a transformative event, that should move you, otherwise we've failed miserably. Also, I feel like the work of some of the poets in this book has helped me to integrate more of myself into my life in the world, by being there as a powerful example of honesty and taking risks and political positions. I feel like poetry for me is the furthest frontier. Poetry has educated me, it has freed me, it has made me a better writer, a better mother, a better teacher. It changed my life.

EB: I think there's something inherently political in the poems, because the women who wrote them are willing to say "I'm a lesbian." All of the poems deal with situations which in some way are political. It's also important for people who read poetry not to oppress poets by expecting to get a certain type of political expression: the idea that a poet in her work should be making these connections and point in this direction. There are poems that say these things well which I read because they give me a certain type of strength. But it's also important in reading poetry to understand that the women who are writing it come from different places. A poet may not be offering that particular political whatever that you may want, but she may be offering something which is very valuable in its own right.

MT: Did you find you had to reject some poems because of their politics? Sometimes, in lesbian magazines, I've seen poems that it's hard to imagine getting into this book, but that's lesbian poetry too.

JL: There's some subject matter we would have rejected. We wouldn't have printed anything that presents biases toward a group, or perpetuates that.

I think that the book reflects the great amount of difference that there is in lesbian poetry. There were some poems whose politics we agreed with, but whose structure or imagery were not as fully realized as others that we had chosen for the book.

MT: So you didn't find a lot of politically incorrect poems?

EB: I'm not sure if I know what a politically incorrect poem is.

MT: For example, I was once at a reading of women who were reading those poems they keep under their pillow, as they cooed or hung on a companion of the opposite sex, "but why do they have to advertise it!" In another experience, a liberal and feminist member of my family

totally identifying with this male role and seeing her lover in this female role. Somehow, I can't imagine that in this anthology.

EB: Roles are a real part of the lesbian community. If we had gotten a poem that reflected that, that we both liked and felt good about as a poem — that we felt worked — I would not have rejected it. I feel like in some way the rejection of the poem is tantamount to rejecting women who are into roles simply for that reason, without knowing anything else about them. Basically denying what I see as their option — it may not be my option, but it's their option.

MT: What about violence?

EB: I think all the poems about violence against women deal with it as perpetuated by men, and take a very clear position about it needing to go.

JL: As you're asking the questions, it's occurring to me that the areas of self-exploration are areas where strong writers who have been around are going deeper and deeper. Same good poetry may come out of being honest and open about fantasies, or about heterosexism that has filtered down. We haven't dealt with this a lot, I think it's probably going to come later.

MT: I'm thinking about the preface to the book *A Woman's Touch*, which is an anthology of erotic writing by lesbians. The editors said that they had advertised widely for submissions, and then they were very surprised by the large amount of stories involving s/m that they got. Did you experience anything like that, this large body of writing that nobody realized was out there?

EB: I don't remember seeing s/m as a theme of the poetry that I read. It's difficult to tell where the censorship comes in. I haven't seen it in terms of manuscripts coming in to *Conditions*. It's difficult for women to decide to write poetry about [s/m] and to send it out, because of the whole conflict about it. I have a friend who's into s/m who says she's not going to write about it, because nobody's going to publish it.

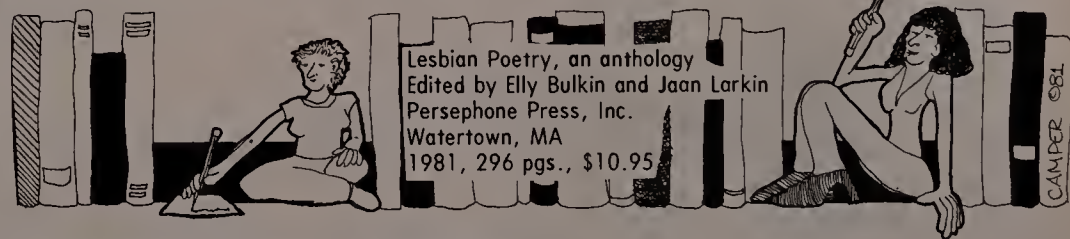
JL: For this book, we were looking at already published material or full-length manuscripts, so that may have precluded finding it. For *Amazon Poetry*, we had open submissions. We saw a lot of erotic material but none of it was s/m.

MT: What impact do you see the anthology having on the lesbian community?

JL: I think that better poetry will be written. I'm very familiar with the book, but when I got my copy it made me want to sit down and write. I was just as inspired as hell.

EB: I'm hoping that one of the effects it will have outside the lesbian community will be to make people who are not lesbians see that the women's poetry tradition has been a woman-identified tradition ongoing in this country. I think a basic problem has been that in anthologies of women's poetry like *No More Masks* or *Rising Tides*, there has been work by dykes, but you didn't know, except in two or three cases, who was a lesbian and who wasn't. A lot of people who are in this new book were in those books. In some cases, some of them had not yet come out as lesbians. I'm hoping that the recognition of these women as lesbian poets, and of lesbian creative artists generally, will be one impact of this book on the non-lesbian women's movement.

I'm also hoping that it will have an impact on the white lesbian community — that there will be recognition in a



Transmitting the Message

Reviewed by Andrea Loewenstein

In 1918, William Stanley Braithwaite, an older and more established black poet, wrote to the young Claude McKay that although his poems were good, "any reader could tell that the author was a Negro" (*The New Yorker*, July 13, 1918) and that McKay would do better to concentrate on more "universal" poems. In his answering letter, McKay noted that some of his favorite white poets, Whitman and Byron for example, made their race and class pretty evident in their poems, and no one had objected yet.

This story struck me especially because of some recent experiences I have had as a lesbian. When I went out last week in my new "Gay Community News" t-shirt, I was surprised at the vehemence of the reaction, even among quite "liberal" looking types. "It's one thing being that way," I heard no less than three different people whisper, as they cooed or hung on a companion of the opposite sex, "but why do they have to advertise it!" In another experience, a liberal and feminist member of my family

very broad sense of the contributions of lesbians of color. A quarter to a third of the contributors are women of color. It's very important to see the different types of issues that these women are dealing with, in poetry that is among the most powerful in the book. Hopefully white lesbians who know we have a lot of poetry will have a much broader sense of where the poetry is coming from.

MT: What about impact on the poetry community at large? You refer in your writing to black students identifying with a black poet's black identity, lesbians with her lesbianism —

EB: It's important for non-lesbians who are dealing with political issues to have an awareness that lesbians are confronting issues of racism, fascism, sexism.

MT: In the larger poetry community, is there a real effort to put out anthologies with many types of people represented? Do white men's anthologies try to do this now?

JL: I'm a teacher and I get free copies of white men's anthologies from the major (so-called) publishing houses. I have never yet found one I would want to adopt in the course I'm teaching because the women that are included are still basically limited to Sylvia Plath and Anne Sexton, and maybe one or two others. Even the chic anthologies have their few token women who basically represent the same stance as the men. There are some anthologies of black writing that don't at all reflect the power and importance of women of color who are writing. It's a man's world, whether it's a black man's world or a white man's world.

MT: How do you think the book will be received in the academic poetry world?

EB: Are we talking about feminist academics or the male academic world? I think they are different things. I hope that it will make a dent in areas of women's studies. The existing texts discuss lesbian poets without saying that they are lesbians. My hope for this book is that it will no longer be possible for women academics to talk about women's poetry without talking about lesbian poets, and without talking about the range of lesbian poets — not just picking out a couple of people.

JL: I don't think it will make much of a dent in the bias and armor of the male anthropologists. The evaluation comes with viewing the world "lesbian." Automatically it will be considered less important.

MT: Would you like it to impact the male academic world?

EB: I don't really care. There are poets in the book who do feel differently about this. I don't object to it, if it happens, but it's not where I put energy.

MT: Do you encourage lesbians to write poetry, and how would a writer know when and where to publish?

JL: I've always encouraged people to write poetry, especially lesbians. I think writing is a process that takes a long time. As far as publishing goes, I'm more interested as a writer and a teacher in seeing lesbians work at their craft. The focus for me is on the process of writing, and I'd encourage lesbians not only to write, but to become engaged with other lesbian writers. Go to readings, read books like this anthology, read the publications, become nurturant and enriched and educated about what's around them, form writing support groups. I don't think the leap is from writing alone in your cellar to sudden fame in a lesbian poetry anthology, that's sort of an old romantic story.



asked me wistfully whether all my close friends were gay or lesbian. "You're restricting yourself so," she said. "It's such a narrow point of view." Those who were so upset by the t-shirt hadn't, of course, noticed the endless het. t-shirts (and styles and body language and dress) they encountered every day, any more than my relative thought to ask herself whether any of her close friends were lesbian or gay.

Like Braithwaite's (transmitted) message to McKay, this message from the more liberal heterosexual public is loud and clear. It's OK to be gay or lesbian — that is, as long as you're quiet and well-behaved about it, never define yourself in terms of it, and remember at all times that you are part of a weird minority in the assumptive heterosexual world.

This message is especially clear to us as writers. We are told over and over again that if we want to be true artists (and certainly if we want to be published) we must be "universal." In practice, this means if not outright ly-

Down and Out and Gay

By Ray Thompson

Rain falling from a dismal, gray October sky, cutting across his face like so many icy razorblades, soaking into his scant clothing until the chill reaches through the skin and flesh to the very marrow of his bones. He shivers constantly and wonders if he will ever be warm again. He passes a coffee shop and glances in briefly. "Oh, God, what I wouldn't give for the price of a cup of coffee and a few minutes free from the rain and cold." All day he has walked the street, pausing now and again in a subway entrance until the hostile stares and remarks of the passing commuters or the threat of arrest by a "T" cop drives him back into the street. "Whoever said 'hot as hell'?" he wonders. "Hell is cold, wet and full of icicles and no place to escape from it." Who is he? A tramp.

One knowledgeable about the homeless might wonder why he doesn't find a bottle gang in one of the city's abandoned buildings out of the weather, and join in the mind-numbing, pain-killing warmth of their wine bottle. Why? Because he's also gay. Even there he would not be welcome!

There is a common misconception in our society that homelessness, the skid row lifestyle, is solely the result of alcoholism. However, more recently, it has been recognized that the irresponsible approach to the release of former mental patients, with no regard for their future needs, is another major contributor to homelessness. The fact of the matter is that skid row, like the concentration camps of Nazi Germany, has become the "final solution" to all the problems of our "Great American Society." It could be argued that here in Boston, skid row no longer exists, hence the problem is solved. Urban renewal has eliminated it. But skid row is not a geographical location; it is a human condition. The elimination of an area of the city designated as skid row has not eliminated home-

lessness. On the contrary, homelessness has expanded, so it now touches the lives of a far more diverse segment of the population. Many who might have in the past survived in cheap hotels and rooming houses are now forced to live in the streets.

We as gay people are seen as a social problem — that's society's mistake. But because we are seen in this light there is a significant number of gay people who end up in a skid row-like existence. And, because they are gay, they are more vulnerable than non-gays in this graveyard for the living dead.

Look at some of the factors that bring people to skid row:

Joblessness: gay persons exposed as gay can easily lose their jobs and be prevented from finding others.

Divorce: how many of us, upon realizing we are gay, rush into marriage in the mistaken belief that marriage will "cure" our homosexuality, only to find that we have jumped from "the frying pan into the fire"?

Physical illness: because many of us are underemployed we do not have the necessary resources to survive a major illness.

Aging: forced to leave the work force with insufficient funds, people find they can not provide themselves with the basic necessities of life. Gay people are more vulnerable than non-gay, since many are cut off from all significant family ties and have no one to whom they can turn for help in old age.

Alcoholism and drug abuse: the most frequent contributors to homelessness are problems all too familiar both in and out of the gay community. Because gay life is so often centered in bars and other escape mechanisms we are more susceptible to becoming victims of substance abuse.

Homosexuality itself: for some people being gay is experienced as so traumatic that their life is literally consumed by the passionate fire of self-hate. And what, for

me, is the most painful to see: young gay people who have been rejected by their families.

Any one or combination of these things, and one can find themselves out on the street with no more than the clothes on their back.

While it can be argued (and frequently is) that these people lack the "coping skills" that might help them through disaster, this is an oversimplification. Any organism, human or other, has a set, limited amount of energy. The amount of energy that must be internalized to fight inner battles takes a proportionate amount of energy away from coping with external pressures. We all have a breaking point, a point at which we become overwhelmed by external forces. "There but for the grace of God go I," is not an idealistic phrase.

These are the factors that lead to a form of death that does not even give release from physical pain. What happens to the person living a skid row existence? Pavlov found that if an animal is locked in a cage and subjected to electric shock, in time, when the door of the cage is opened, the dog makes no attempt to escape. All of the dog's energy has been internalized; there is nothing left to cope with negative external forces. There is not even sufficient energy to accept a positive, beneficial external force.

To grasp the significance of Pavlov's experiment is to begin to understand the dynamics of skid row people. Here is a "lifestyle" which is literally beyond human endurance. Basic day to day, hour by hour survival is the name of the game.

There is, in addition, a constant struggle to rebuild the shattered ego. There is a metaphysical law that says, "like attracts like in the realm of the mind." As love feeds on love, so ego feeds on ego. To rebuild the ego one finds someone that is "worse" off than they are. While this is far from the best



method, it seems to be the one most commonly used. On skid row this translates into "I may be a tramp but at least I'm not a fag." . . . "Or am I?"

For the male skid row population loss of identity as a man is a common denominator. Because all homeless men are questioning their "manhood" a situation develops similar to that in prison, with gays being sexually abused, physically assaulted or both.

Painful as skid row life is for everyone, it becomes doubly so for the gay segment of the population. If you can for a moment visualize yourself living in a house with hundreds of homophobics you have the idea; and there are few closets where one can hide. Nowhere is one more naked and vulnerable than on the street.

This is no more than a brief skimming of an extremely complex situation. I hope it gives some small insight into the problem of homelessness in general, and the greater problem for gay skid row people in particular. I have called skid row "the graveyard of the living dead," and it is. I hear constant talk of the way people have in the past been "warehoused" in the back wards of mental hospitals. This is precisely what has

happened to people on skid row.

Things are changing. New approaches to the problem are being tried, especially here in the northeast. Boston is in the forefront of that change. New and innovative approaches to homelessness are being developed. I have had the rare privilege of being part of and learning from the programs being initiated. It is my dream to see that innovativeness extended to homeless gay people. The Department of Mental Health Shelter at Parker Street has demonstrated that when people with a specific common identity are removed from the general homeless population much can be done to motivate personal growth, in what becomes a safer, more accepting atmosphere.

For homeless gay people there is most definitely a need for a safe, accepting atmosphere, something that can only be found within the gay community. What, then, can we in the gay community do for our homeless brothers and sisters?

Plenty! Their needs are many. We can begin with a program of outreach within the organized community. By creating discussion and therapy groups, we can draw them in and make them part

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New York City, 1936

A Lavender Herring Among the Gefilte Fish

By Maida Tilchen
and Helen D. Weinstock

In an article entitled "Letters From My Aunt" (GCN, Vol. 7, No. 50), I shared with GCN readers the correspondence I have been having with my aunt, Helen D.

Weinstock, since 1974. Helen is a lesbian, now 62 years old, who has lived in such legendary gay scenes as Greenwich Village in the forties and San Francisco in the fifties. Since 1970, she has made her home in Israel, working as a nurse.



Helen (l) in her Greenwich Village days, with "Red," a man whom she describes as "a notorious queen in New York."

This June, Helen returned to the U.S. for the first time since 1970. Her first week back, by coincidence, was Lesbian and Gay Pride Week in New York City, so she attended her first women's music concert (Alix Dobkin performed) and her second lesbian and gay pride march. (Her first was one held in Tel Aviv in 1979 in conjunction with the International Conference of Gay and Lesbian Jews.) Helen and I had not seen each other since 1968, so we celebrated our reunion by walking around her old neighborhood, Greenwich Village. One of the bars that she remembered was still there, so we stopped in while she reminisced. She told me her "coming out" story:

Myrtle and I were both around 17 years old, living in Brooklyn, I on Union Street, she on Eastern Parkway. She and I were very close friends. Both of us devoured books although I had read much more extensively than she. She had no background in psychology, whereas I had been through much of Freud, Jung, Adler, Krafft-Ebbing and lectures.

Myrtle was rather introverted. I forget whether her mother was a widow or divorcee but I know that there had been no father figure around for many years and her mother had a strong personality. I was "analyzing" Myrt and helping her to come out of her book world and mix with people and I was keeping a typewritten record of her progress. (The self-confidence

of the very young never ceases to astonish me.)

One evening, while her mother and her mother's boarder (later husband) were playing cards in the kitchen, Myrtle and I were lying on the couch together. How it started, I don't remember, but before I knew what was happening we were making love . . . neither of us having had any previous experience . . . it was like an overwhelming tide of emotion. It was the first time I was truly aroused except for fantasies. Eventually, I had to get up and go home.

The next day, as I was working in my father's store, I kept thinking of it. I could not believe it. I thought, "I must have dreamed it all." Finally, I phoned Myrt and said, "Was I over at your house last evening?" She said, "Yes." I asked, "Did anything unusual happen?" She said, "Yes, are you sorry?" I said, "No, I'll be over again tonight."

And so began my first satisfactory sexual relationship. For some months Myrtle and I were inseparable; however, I finally became conscious that our relationship had deteriorated intellectually. We no longer discussed books, music, psychology. Anytime we were together alone it was sex, sex, sex. Also I became worried that this might have a detrimental effect on her life. Funny, although I knew she wasn't gay, I never thought of myself as gay or not. I have often been insightful of others but unaware of my own mental processes.

Anyway, I saw that we were really becoming enslaved by sex to the detriment of all other aspects of our relationship to each other and that we were excluding other people from our lives. So, still in the framework of my "analyzing" treatment, I explained to her that this which had been between us was only a normal phase which many teenagers go through and that it was time to return to a normal life. Gradually, I saw to it that we did not meet as often and there was less opportunity and less temptation for us to indulge in our favorite activity. It was not as easy for me as it may sound, but I sincerely thought it was the normal adolescent phase that would pass in time.

A number of years later (I think it was around 1943) I brought a WAC sergeant I was going with to visit my parents and we stopped to visit Myrtle and her mother who lived a few doors up. It was shortly after this that Myrtle joined the women's army and I've often wondered if there was any connection — I mean, if meeting the sergeant influenced her to join.

Many years later, I lost track of Myrtle but her mother and I became very good friends. I told her about being gay. She told me she had had one sexual experience with a woman (they were both hard up and no man was available) and it had been terrific but I never told her about my relationship with her daughter.

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Poetry

Continued from page 9

ing, then watching ane's pranauns extremely carefully, and prabably writing in such an oblique and confusing way that few people will bother to unravel it anyway. As lesbians and gay men we are allawed into feminist and "new, radical" anthologies of poetry — in small numbers and only when our poetry halds to these rules of "universal" appeal.

For this reason, the new Lesbian Poetry anthalogy is important to us as both paets and readers. This is an anthology of paems by women wha have chasen to take the risk and suffer the consequences (and there are consequences) of publicly identifying themselves as lesbians. They reject a token acceptance. Pat Parker writes, "Everytime we heard, / 'I don't mind gays / but why must they be blatant?' and said nothing — / It was an act of perversion" (p. 146, Lesbian Poetry). As Jan Clausen puts it:

i om o lesbian, forfeit
the universol. i cannot
tour Cubo in comfort
nor reod my poetry
to rooms with kind men in them
smiling kindly
to holls with well-
heeled poetry
lovers in them
clomoring for truth.

It is probably logical that there are lots of lesbian poets — the act of peeling away and discarding the realities we were taught in order to find our true sexuality and identity is not unlike the peeling away and coming to terms which is necessary to write an honest poem. And this anthology is by far the most conclusive and inclusive collection of lesbian poets now available. Printed in a readable and clear edition by Persephone Press, Inc., Lesbian Poetry contains a much more up-to-date and wider selection than the 1975 edition, Amazon Poetry. It is one of the very few poetry anthologies of any kind which contains more than a token representation of non-white poets, and this makes it a far richer and deeper collection. The poets included range so widely in class and experience as well as race, that it is almost impossible to hold onta whatever stereotypes about lesbians one might have when one picks up the book. It is a relief not to have to read the (by now standard) apology to working class women or women of color which accompanies so many feminist publications — the editors realized too late that they were not including everyone and will do better next time. For all these things, Elly Bulkin, Joan Larkin, and Persephone Press, Inc., are to be highly commended.

As for the poems themselves, as in mast anthologies, I liked some of them a lot, others not at all. My favorite poems are always those which are precise instead of general, and which say what they have to say with sound and rhythm as well as meaning.

When we read Judy Grahn's description of "Ella, in a square apran, along Highway 80" (p. 67):

she hides
her bod brown tooth behind o wicked
smile, and flicks her oss
out of hobit, to fend off the poss
thot posses for offection . . .

we don't need to be tald that Ella is a working-class woman who's been oppressed by society — we see Ella, and we feel her in the sharp sizzling sounds.

When we read Susan Griffin's "This is the Story of the Day in the Life of a Woman Trying" (p. 111):

And she was hoping that the people who
hod osked her to reod poetry would poy for the babysitter
since the next evening offer thot would be o meeting of
teachers whom she wonted to meet ond she could not
offord

two nights of babysitters let alone one, octually. This was
the second doy her child was sick ond the second doy she
tried to write (she hod been trying to be o writer for
years)

but she foiled entirely the first doy because of going to
the
morket to buy Vitamin C ond to the toy store to buy
cutouts
ond croyons . . .

we don't need to be told that this woman is being chewed up and worn out by her respansibilities and that the state should supply daycare and medical services; we feel it in the worn-out rhythm of the words and in how tired we get as we read.

When we read Grahn's "A Funeral Plainsong" ("I am your kind, i am your wish/kind of my kind, i am your best," p. 80) or Pat Parker's "Mavement in Black" ("I worked in the kitchen/cooked ham and grits/seasoned all dishes/with a teaspoon of spit," p. 137), we don't need to be told about women chanting ritual songs together. As we read these poems, we're doing it.

Other less successful poems have a flat sound which seems unrelated to their meaning: they preach rather than showing. Paula Gunn Allen writes, in "Waal Seasan" (p. 61),

time to get the wool in — weighed, poid up, settled,
like in the good times when wool sold by the tons,
even out of Cubero.

Now it's petroleum all the way, and the arroyo gets
deeper.

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Gay Puzzle Shipwreck

By William Blackwell

This puzzle was inspired by a similar one in James F. Fixx's Games for the Superintelligent (p. 67). That puzzle, however, simply assumed heterosexuality: "Four men and four women are shipwrecked on a desert island. . . . Arthur loves a girl [sic] who loves the man who loves Ellen," etc., etc.

I thought it would be more interesting (and more complicated) to include both homosexual and heterosexual characters, and also to ask the solver to determine each character's sexual orientation. I hope you find the result amusing.

Ten people of various sexual persuasions have been shipwrecked on a desert island. Each soon falls in love with exactly one other person, and each is loved by exactly one other person. Unfortunately, in no case is the feeling mutual. Here is the situation:

Lou is in love with a straight woman who loves the gay man who loves Tim. Lou's sister, who is straight, is in love with a gay man who loves the man who loves Boyd. Everyone is furious with the pilot of the boat, except for the person who is loved by the man whom the pilot's sister loves. Neither Mark nor Janet has any brothers or sisters. Janet is not in love with Lou. Mark and Boyd, who were lovers before the shipwreck, can't stand the sight of each other now that one of them has fallen in love with a lesbian, who thoroughly detests bisexuals and straights. Eve and her twin brother Tim are both attracted only to women; Eve's only other brother is Harry. Pat's only sibling is Dave, and both of them are attracted only to men. Harry is in love with the man who loves the person who loves Karen. There are exactly as many bisexual men as there are bisexual women on the island.

With this information, answer the following questions:

1. Who is in love with whom?
2. Which ones are gay, which are straight, and which are bisexual?
3. Is Lou male, or female? How about Pat? (All the rest are the genders which their names ordinarily imply.)
4. Who is the klutz who ran the boat aground?
5. Who is Lou's sister?

(Note: For simplicity's sake, the puzzle assumes that some people are exclusively "gay," others are exclusively "straight," and still others are "bisexual.")

Solution on page 12.



Maida Tilchen and Helen D. Weinstock, in June, 1981.

Herring

Continued from Page 10

Myrtle did, eventually, marry. I never saw her again after she married but I heard that she lived a very adventurous life in the wilds of Alaska and later in some mid-western town.

After this episode with Myrtle, I went about building a "normal heterosexual" life, dating boys. I did meet, date, and go to bed with two fellows during this period, but, despite my deep liking for them, felt absolutely no physical response to their lovemaking — not disgust, just nothing. In time, I dropped the sexual bit entirely, putting it out of my mind. There was so much more to do in life: books, music, bicycling, hiking, and thoughts to share with friends. I did enjoy parties and dancing. I became quite adept at the smooth "goodnight" at the doorstep with, maybe, a light kiss. Not that boys disgusted me or seemed repulsive; they just brought forth no pleasurable physical response at all, so why bother?

At age 21, I moved out of my parents' home and into a French Pension on 33rd Street between 8th and 9th avenues. There I met Vjeko, a man about 20 years my senior. He was Chief Engineer on a ship, an educated and sensitive man. We went to concerts, to the opera and ballet together. We went rowing in Central Park, hiking in the country, or wandering around the city. He became my lover and I loved him deeply, but he never knew that I felt absolutely no sexual response to his lovemaking.

One day, when Vjeko was away

on a cruise, I saw a new tenant coming into the lobby of our building. He was a young man, pretty rather than handsome. I immediately felt that I must meet him and managed to get introduced. His name was Adrian, and in the course of our conversation he mentioned that he was going to attend a masquerade the next night. I thought, "If he is going as a woman, I know he is one of THOSE." I had, until then, never knowingly met a homosexual (I did not know the word "gay") but felt fascinated by this young fellow.

Sure enough, he was planning to go as a woman, so I invited him to my room offering him the loan of my hat and other accessories which he accepted gratefully. I did not understand why I was so attracted to him — it was certainly not on a male/female level — all I knew was that I had to get to know this fellow better, that it was important for me.

Two days later, he returned from the masquerade. When I asked him about it, he asked me if I was gay. I told him I did not know the word so he explained it. "You know," I said, "I never even thought about the possibility." I told him about Myrtle and about my reaction (or lack of it) to male lovemaking. Finally, I said, "Can you introduce me to a lesbian? I would like to find out."

The next day, he introduced me to the only lesbian he knew. She was a hustler who preyed on women, and although I did not know that at the time, I did recognize that she was not anyone with

Continued on Page 12



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The significance of bodily germs and secretions to disease transmission through sex contact unfortunately has not been taught to the public.

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every male and female is still not being taught the responsibility to wash genital and rectal areas before and after sex contact, eliminating those acquired and one's own germs and secretions, in protection of one's own health and that of one's sex partner.

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Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

**PAGE 2: PERSONAL HYGIENE - WASHING
THE SEXUALLY ACTIVE MALE**

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

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IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

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Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

**PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND
DISEASE PREVENTION FOR MALE AND FEMALE**

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

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Poetry

Continued from Page 11.

and the heavy, imageless language makes us want to stop reading.

When Clarie Cass writes in "She is an Older Person Now" (p. 38):

mommy
you were always
always always
so physically erotic with me
so much that I
can be
with you
after a six month absence
and within a few minutes
this spontaneous touching flaws between us
felt but not noticed
until now . . .

we feel embarrassed, and wish that we could see and feel that touching, instead of being told how spontaneous it was.

Elsa Gidlaw's "Cunts Have Faces: Dialogue Among Rumpled Sheets" (p. 4):

Sensuous dramatic ones
Like jack-in-the-pulpit
and real man-eaters
Venus flytraps: dick traps

is also embarrassing, and fails in its effort to be cute and in its imprecise imagery.

Obviously, it is impossible here to discuss all or even many of the poets included in the anthology. I was glad to find good solid representation of some of my old favorites, including Judy Grahn, Adrienne Rich, Olga Braumas, Pat Parker, Susan Sherman, Robin Becker, Joan Larkin, and Susan Griffin; and glad to discover some new voices I found particularly powerful, including Sapphire, Alice Bloch, Cheryl Clark, Irena Kelpfisz, and Ana Kawalkowska, to name only a few. Since first buying Lesbian Poetry I have returned to it many times, and have found Elly Bulkin's essays which open and close the collection helpful and challenging. Lesbian Poetry is an important and solid collection, and one which grows on you. I know that I will continue to use it, as a reader, a teacher, and a lesbian poet in search of models and inspirations.

Solution to Puzzle

(See puzzle on page 11)

1. Lou is in love with Pat, who is in love with Harry, who is in love with Tim, who is in love with Janet, who is in love with Karen, who is in love with Mark, who is in love with Dave, who is in love with Boyd, who is in love with Eve, who is in love with Lou.

2. Lou, Harry, Mark, Dave, and Eve are gay. Pat, Tim, and Karen are straight. Janet and Boyd are bisexual.
3. Both Lou and Pat are female.
4. Boyd was the inept pilot.
5. Karen is Lou's sister (and, incidentally, Boyd is their brother).

Herring

Continued from Page 11

whom I'd be able to establish any meaningful relationship. However, I was determined to find out about myself and took her home with me. Despite the fact that this was just plain SEX with no pretence of romance, I was surprised to find that I had more of a physical response to her than I had had to Vjeko whom I truly loved. I had no interest in ever seeing the woman again; my question about myself had been answered, and that next weekend I went down to Greenwich Village and began the search for my future life. That is when I really "came out."

Forty-one years later, this June, Helen and I marched up Fifth Avenue in celebration of lesbian and gay pride. She was most impressed by the realization that there were many groups with which she could march: the Gay Nurses, Gay Community News, and the Lesbian and Gay Jews were groups she proudly joined. The contingent of lesbian and gay Jews was large and international, for not only Helen, but Jews from all over the world were in the area for the International Conference of Lesbian and Gay Jews held the following weekend. Two of Helen's friends from Israel were there, native-born Israeli lesbians. I was quite amused when Helen tried to explain to them in Hebrew why the contingent was singing "Go Down, Moses."

From New York, Helen came to Boston for a few days, where GCN readers greeted her enthusiastically. Then she went to Philadelphia for the conference of lesbian and gay Jews, which she greatly enjoyed. She has now headed west, and will be traveling around the U.S. through September. If you happen to see her, please give her a hug from her niece Maida.

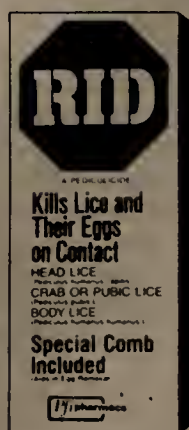
(If anyone would like to read the original article on my aunt, it will be published in an anthology coming out this spring. The book is titled Nice Jewish Girls: A Lesbian Anthology, edited by Evelyn Torton Beck and published by Persephone Press, Inc.)

Sometimes you get more than you're itching for.

Intimate moments can make for pleasant memories, but occasionally, something a lot less pleasant lingers as well—crabs, for example. Now there's RID®, a liquid treatment that kills crabs in 10 minutes and provides rapid relief of itching. RID contains a safe, medically proven natural ingredient at almost twice the concentration of the leading non-prescription product. Each package also includes an instruction brochure and fine-tooth comb for lice and nit removal. You can buy RID at your pharmacy without a prescription and begin treatment at once.

But remember, 38% of the people with crabs have been found to have something worse, like VD. So if you think you may have been exposed to something more than crabs, see a doctor.

**RID®—Safe,
effective treatment
for crabs.**



Pfizerpharmecs Division, Pfizer Inc., New York, New York 10017

To Your Health

By Ron Vachon, PA
The National Coalition of Gay Sexually Transmitted Disease Services (NCGSTDS) is a network of just about all gay centers in the country that provide Sexually Transmitted Disease (STD) testing and/or treatment services to gay men and of many individual providers of such services. A special Task Force was organized in June, 1980 at the Current Aspects of STDs-II Symposium, San Francisco, to recommend guidelines that may significantly reduce the acquisition and transmission of the STDs.

Those of us engaged in providing health services to gay men all too often get caught up in the treatment of disease, forgetting that the promotion of health is really what our work is all about. If you've ever visited a gay STD clinic, you understand that our meager resources barely keep the lid on a huge problem: balancing the treatment of illness with the promotion of wellness. If you're lucky, you've found a disease treater who has the know-how and the nerve to discuss your sexual lifestyle openly, guiding you with his/her expertise in well-ness promotion. And, if you're smart, you've tried to get your hands on all the information you can find about sexual well-being.

I'm not just talking about sexually transmitted diseases, though Eros-knows there's precious little information about them available to gay men. (Thank you, straight-men-in-charge-of-U.S.-medicine!).

I'm also talking about how you feel about yourself and your sex life. We've all seen the desperate and the lonely wandering about in search of sex in bars, baths, bushes. We've all been there at one time or another...when our sense of self-worth goes awry. I suspect it's those wanderings with my tongue hanging out, craving for sex & touching & kindness, that have helped me identify and enjoy my sexual appetite. Getting in touch with myself means getting in touch with my sexual needs. Staying physically healthy is intimately connected to self-love.

Gay STD workers with a sense of this "well-ness," organized in a network called the National Coalition of Gay STD Services, are developing "Healthful Guidelines for Recreational Sex." While unearthing more questions than answers, coalition members are sick and tired of shoveling against the tide: the bottom line has to be education and prevention, not disease treatment. The shovelers have come up with some information that I would like to share with you; information that can help foster this healthy bottom line.

Obviously, the factors in the audit below are considered by the Coalition as important elements in determining the level of risk for acquiring STDs and in providing some guidelines for the sexual athlete's responsibilities toward his sex partners. But, are they important enough to the gay male community to elicit some changes? If you're a 50 plus partners-a-month baths patron who forgets to wash between partners because of the PCP you're on (supplied by your neighbor in the Village), how much attention are you going to give to such factors? Especially

since you do go to the clinic whenever you get symptoms. There appears to be little that anyone can do to counter the attitude: "If I catch anything, all I need to do is go to the clinic for some pills." If you've ever taken the medication Flagyl to treat intestinal parasites, perhaps the ten days of nausea, depression, and foul taste in your mouth have taught you something about risks, responsibilities and self-love!

Routine Testing

What is routine testing? The audit tells you what should be routine for you. Various people will tell you various conflicting stories about what tests are needed. The NCGSTDS recommends:

Routine testing includes a blood test for syphilis, cultures for gonorrhea from the rectum and the throat. (Some advise a penis culture also, but it is uncomfortable and, I suspect, keeps people from getting the other tests as often as they should. If you feel that way about it, and it isn't required to diagnose a problem or because you've been in contact with an infected person, then my personal advice is to refuse it and get the other tests. It is, after all, your body, your right to choose.)

I also urge regular visual examination of the rectum (anoscopy) for people who engage in rectal sex, for the early detection of rectal warts, hemorrhoids, fissures — all those rectal nasties. Combined with regular examination of your own rectum with your own finger, anoscopy should probably be done annually.

Testing protocols for hepatitis are less clear. Periodic bloodtests for hepatitis B antibody (if antibody — (negative), you're susceptible to B; if antibody + (positive), you have evidence of immunity to B.) may be recommended after more research. I would urge a base line test to know your antibody status, if you haven't already had B.

Tests for intestinal parasites are expensive and impractical for screening purposes. Certainly, if you have been exposed to amoebiasis or the others, get tested. Part of the problem with these is the frequent absence of symptoms in infected persons. But more research is needed . . . and simpler, cheaper tests.

Take a careful look at the seven risk factors and responsibility issues identified above: you can make some changes to promote your wellness . . . you can stop rimming strangers; wash carefully before and after; cut down on the booze; and keep out of the back rooms. You can get tested, free in most places, as often as your audit indicates. However, routine STD testing, as vital as it is, is second in my book to routine STD ATTITUDE: "I'm a dynamite person with sexual needs and energies. I have a genuine affection for my gay brothers. The pleasure we give each other through sex is directly proportional to our sense of responsibility for each other. Ergo, I feel good about my self."

Routine STD Attitude is rare, folks — let's fact it: we have a long way to go before we can all say "I, the faggot, am a dynamite person."

Further information and membership material: NCGSTDS, Mark Behar, Chairperson, 1637 N. 21st Road #9, Arlington, VA 22209.

SEXUAL LIFESTYLE AUDIT*

(Many factors must be considered when determining a person's risk for acquiring or transmitting an STD. Seven major categories of factors are listed below, describing the relative risks as high, medium, or low. Give yourself 3 points each time you meet the high risk criteria in each of the seven categories; 2 points when at medium risk; and 1 point when at low risk.)

	RISK	POINTS
	(CIRCLE ONE)	
1. FREQUENCY OF SEXUAL CONTACT		
More than 10 different sexual partners per month	HIGH	3
Between 3-10 different sexual partners per month	MEDIUM	2
Less than 3 different sexual partners per month	LOW	1
2. TYPE OF SEXUAL ENCOUNTER		
Primarily one-night only encounters; group sex	HIGH	3
Dating, or several nights with same person; sex within small group of friends	MEDIUM	2
Primarily monogamous sexual activity for both you and your partner	LOW	1
3. PLACE OF SEXUAL ENCOUNTER		
Bathhouses; bookstores; bars; theatres	HIGH	3
Public restrooms; parks	MEDIUM	2
Private homes	LOW	1
4. HYGIENE		
Do you wash with soap and water before and after sex?		
Do you urinate after sex?		
Do you gargle with hydrogen peroxide or other mouthwash before and after sex?		
Answer these questions together as:		
Rarely	HIGH	3
Occasionally	MEDIUM	2
Always	LOW	1
5. DRUG USE		
Indicate frequency of use before, during, or after sex with any of the following drugs:		
"Poppers" (amyl/butyl nitrite)	Cocaine or amphetamines	
Marijuana	Barbiturates	
Alcohol (beer, wine, hard liquor)	Hallucinogenics	
	PCP (Angel Dust)	
(It is thought that the use of mood or consciousness-altering drugs, before, during, or after sex may effect decision-making abilities that may contribute to less awareness about sexual activities practiced and with whom.)		
	Frequently	HIGH 3
	Occasionally	MEDIUM 2
	Rarely	LOW 1
6. GEOGRAPHICAL AREA		
Where you and your sex partners live and have sex.		
San Francisco, New York City, LA, Chicago	HIGH	3
Other large urban areas	MEDIUM	2
Small cities, towns, rural areas	LOW	1
7. TYPES OF SEXUAL ACTIVITIES SINCE LAST STD TESTING		
Rectal intercourse (fucking or getting fucked), rimming, "scat", fist-fucking*	HIGH	3
Cocksucking (sucker at greater risk)	MEDIUM	2
Mutual masturbation; body rubbing; water sports	LOW	1
*Any type of anal contact, especially rimming or "scat", is definitely associated with increased risk for acquiring and transmitting STDs such as amoebiasis, giardiasis, hepatitis, etc.		

TOTAL SCORE

EVALUATION: You rate as having a HIGH RISK LIFESTYLE: 17-21 points
MEDIUM RISK LIFESTYLE: 12-16 points
LOW RISK LIFESTYLE: 7-11 points

YOU SHOULD THEN HAVE ROUTINE STD TESTING:

EVERY MONTH if you are at HIGH RISK
EVERY 3 MONTHS if you are at MEDIUM RISK
EVERY 6 to 12 MONTHS if at LOW RISK

This scale is a crude measurement, and many of its criteria and concepts have not been proven by scientific experimentation. It is intended as a rough guide to:

- increase men's awareness of STDs, risk factors, and preventive measures
- stimulate self-evaluation of one's sexual lifestyle
- encourage responsibility for one's health and the health of others.

*Devised by the Berkeley Gay Men's Health Collective based on the NCGSTDS Guidelines.

Down/Out/Gay

Continued from Page 10

of our community. We can educate ourselves to understand their special problems so that we within the community will no longer be guilty of fearing and despising them as everyone else does. Hate is born of fear, fear is born of ignorance. Knowledge is the solution to both.

Finally, there needs to be established a shelter specifically for gay people. They need a temporary haven where they are free to be

themselves, without the constant fear of harassment and physical, sexual, and psychological abuse. In a little corner free from the necessity of directing all their energy to basic survival and fighting pain, they can begin to direct some energy toward moving in whatever direction they see as more positive for themselves.

I have tried to introduce you here to a world that I feel most people would prefer to pretend does not exist, a world that is a liv-

ing hell with gay people relegated to the lowest corner. I think of how Michaelangelo relegated his hated brother-in-law to the lowest corner in his painting of hell in the Sistine Chapel. I throw out a challenge to the gay community to dare to walk into this dark corner and offer the light of brotherly love to help these people find themselves, and their place in the sun. No easy task, this, for at present there is no clear path that will lead them out.

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GayCommunityNews

Classifieds

PERSONALS

MOUSIE MOUSIE WILDFLOWER
We actually went and had some fun
And frolicked underneath the sun
Amid the trees with maidens fair
And royal lads with noble air
And wasn't the belly dancer neat?
Repeat, repeat, repeat, repeat!
I love you more than rippling muscles
All my love, Porcupine.

UNO UNO UNO
Hope you got the card. What an ass I
felt when I realized that we had goofed.
Trust all is well.

TENNESSEE SOTHERS
Thank you for your offer of peace and
quiet. Your sense of humor is delight-
ful. It would probably be sensible for us
to pack up and leave this expensive, en-
ergy-depleting city, but we are not quite
ready to throw in the towel. However,
perhaps we could visit??? Will write at
greater length ASAP. Unicorn.

GAY BLOCK ASSOCIATIONS?
The West Village is under constant at-
tack! Why not DO something, now?
Write NY Jacobin Press, POB 336, Mid
VII Station, NY, NY 11379. (3)

WANNA BE PARTNERS???
In a joint real estate venture that could
be the terror of a lifetime? Unicorn and
sotter looking for partner(s) to buy a
house in the city, preferably Back Bay.
Everything seems to be 250K or more.
We acknowledge our insanity in want-
ing to live in the city. We also acknow-
ledge our inability to afford to do so —
alone. In unity (ha) there is strength???
Write Nancy Walker at 22 Bromfield St.,
Boston 02108 or call 426-4469 and leave
loving message.

GM, 5' 10", 33, 162, good shape & looks,
golden blond, but thinning hair, seeks a
new friend with some real emotional
commitment, also in good shape, prefer-
ably working out. Am into massage,
TM, beach, theater, films, teaching, real
estate, self-improvement. Wd like to
meet someone with similar interests or
complete opposite (mechanical or ar-
tistic). No strong pref but am especially
into foreigners, Mediterraneans, & Lat-
ins. I am and seek a man who is at
peace with self and world. Am not look-
ing for people who are very hairy, effem-
inate in manner or voice, or over 38 yrs. I
enjoy all kinds of sex, but this is not
just a sex ad. (617) 367-0095; best time
5:30 or leave message after that time. (3)

LF, 29, romantic, tradeswoman, femin-
ist, sks feminine, assertive same. Con-
verstan, dining, outdts, freedom, equal,
respect, good times. GCN Box 442. (3)

WOMYN ON THE COAST & SEA
Adventure-sail with experienced les-
bian navigator. Aug/Sept trips to Is-
lands and along N. Maine coast. Slide-
scale. Call Heather (617) 782-0599. (3)
It is commonly believed that lesbians of
your caliber reject ad answering as a
possible way of meeting others. Won't
you, however, discuss with me alterna-
tive ways of determining — beyond a
reasonable doubt — whether together
we would/wouldn't be happier than
apart? GCN Box 441. (4)

SEX AD
If you would like to give lesbian/gay in-
put into a sex-positive kids book write
Dee Michel c/o GCN, 22 Bromfield St.,
Boston, MA 02108.

Driving from Boston to the Michigan
Womyn's Music Festival? How about
helping GCN by taking boxes of news-
papers to be given away there? Help us
gain lots of woman-loving music fans
as subscribers. Call Malda at GCN,
(617) 426-4469.

LOST NOTEBOOK
Coming home from NYC, Sunday, June
28, left small, olive-green zippered
notebook in women's room in How-
ard Johnson's in Darien, CT. It has sen-
timental value. If found, please contact
N. Walker, 22 Bromfield St., Boston, MA
02108 or call (617) 426-4469. Thank you.

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in's music foremother who has toured
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TOM WILSON TOM WILSON
In Concert In Concert Oasis Oasis Aug-
ust 8 at 8pm. SHARP 355 Boylston
Come hear, feel, share, and laugh with a
forefather in gay men's music. \$5.

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MUSICAL RETREAT**
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And Many, Many More . . .
Concerts, Camping, Food,
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Women Only Please.
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Cornwall, Connecticut
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SASE to: **NEWMR**
Box 14269, Hartford, CT 08114

ROMANTIC THIN TOP MALE
Any age needed by W artist own water-
front home south of Boston alone need
a friend to trust more than once (617)
472-5576 or GCN Box 436. (10)

DEAR ADVERTISER
*If race is not a crucial issue for you,
why put it in your ad? It is not a required
formula: GWM, GWF are not necessary;
GM, GF would do as well, unless you
really want it otherwise.*

GAY AIRWAVES
List of gay radio/cable TV shows in U.S.,
Canada. \$1, John Zeh, Box 19158,
Cincinnati, OH 45219. (c)

INVEST IN A DYKE LAWYER
A year of GCN salary + Reagan budget
cuts = no \$\$\$ for law school for this ex-
news editor. Can you help with a long-
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bution? Write Denise Sudell c/o GCN.
Thanks.

DEAR ADVERTISER
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why put it in your ad? It is not a required
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GM, GF would do as well, unless you
really want it otherwise.*

If you wish to respond to a box number
in any of our ads, send to GCN Classi-
fieds, Box _____, 22 Bromfield St.,
Boston, MA 02108.

SERVICES

LESBIAN BOOKSERVICE
Specializing in lesbian fiction and non-
fiction. Discreet. Send SASE for free
booklist to: ALWIN Enterprises, PO Box
70185, Sunnyvale, CA 94086. (5)

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Wd you like a MASTERCARD or Visa?
You may obtain one regardless of
your previous credit history.
For information send \$20 to
Houston Credit Counselors
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Money back guarantee

COUPLES THERAPY GROUP
For Couples Interested in Growth
Individually and Together
Insurance Accepted
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(617) 266-1450 For Info, Appt.

Counseling group for gay men — Sc
VT, NH & western Mass — meets
weekly in Brattleboro, VT. For info call
(802) 257-1527. (Exp'd gay therapist.) (4)

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out, relationships, family issues. Ages
18-21. Call Jim Fishman, MSW;
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on Beacon Hill. Weekdays and some
evening hours available at this time.
367-8038, 8-10 am — Barb. (c)

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Kittery, Maine 03904

MARRIED MEN GAY/BI GROUP
You are not alone! Therapy group for
Gay/BI married men forming to focus
on related issues. Call Francis
Glambrone, MA 661-4070 or 451-1398.
(28)

Classified Ad deadline is Tuesday noon (prior to Sun-
day publication).

All ads must be paid in advance. No ads accepted
by phone. Make check or money order payable to
Gay Community News, 22 Bromfield St., Boston,
Mass. 02108.

Since we are distributed nationwide, please include
your area code if your ad includes a telephone
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Business : \$6.00 per week for 4 lines (35 characters
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ters per line); each additional line 25 cents. Head-
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If you wish to pick up your mail at the GCN office:
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Signature _____

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Wanted: Ride to Albany, Woodstock or
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drive standard. Share \$. Call eves (617)
625-1692 or 523-8527 (8-11 am). (4)

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GOLDEN RETRIEVER PUPPIES
AKC reg, champion bloodline. Beauti-
ful, healthy pups ready to go July 28.
Would love them to go to lesbian or gay
homes. (617) 661-2595 Camb, any time
on weekend or btw 5 & 10 on weekdays.
(3)

YAMAHA 400 SX Special II
1980 Catalina blue motorcycle w/elec-
tric start. Only 500 miles, never been
dumped, never been off road, never
been in the rain!! A steal for \$1295 bell
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European cuisine — clean rooms
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Bring your lifestyle with you.
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184 Bradford, Provincetown MA 02657
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Driver trainee needed by bi tractor trail-
er driver. See USA. Will need to relo-
cate. Duties include driving, loading &
unloading. Help maintain apt bldgs &
grounds when not trucking. Must be 21
or older. Write K Fox, Box 164, Beecher
Falls, VT 05902. (3)

Bkbp/Sec \$1040/mo, excellent benefits.
Sonoma County, CA (707) 762-2415. (3)

FRENCH TUTOR WANTED
to help me practice conv French. Native
speaker preferred. Mercl. Bob (617)
367-3919. (3)

MEDICAL RECEPTIONIST
Busy health center seeks medical re-
ceptionist. Experience preferred. Excel-
lent benefits, flexible hours. Minority
applicants encouraged. Send resume to
FCHC, 16 Haviland St., Boston, MA
02115. (3)

MESSENGER/OFFICE WORK
needed for busy Cambridge (MIT area)
office. Duties include deliveries via T in
Greater Boston area, office mainte-
nance including cleaning, whatever else
is needed. Gay owned, gay/straight,
male/female, casual atmosphere (but
lots of work!). This is an entry-level
(min. wage) job, but not a dead-end,
either. Write Box 290, 118 Mass. Ave.,
Boston 02115.

LF non-smoker sks same for 6 rm JP
apt. 125/mo plus. Nr T w/off-St parking.
No pets, pls. Avail 8/1. Eves, 6-10
524-2387 or 522-2189. (50)

GM/LYNN-SWAMPSCOTT LINE
GM w/2 cats seeks GM 21 to 35 to share
sunny furnished 5-room apt nr King's
Beach. Must be neat responsible & con-
siderate. Prefer non-smoker. Low rent.
Call 6-9 pm, 595-1237. (1)

GCN writer, quiet, neat, needs a place to
live beginning end of Aug. Prefer
coop household. Call Larry at GCN,
426-4469. (s)

LF 22 sks LF 22-28 for charming, fun 2
br apt in Newton Upper Falls. 225+.
May 1. Nr T, Pike, 9, 128. No smokers,
cats. Yard, garden, fully furnished. Kell
964-3245, 4-9 pm or 965-3068, days. (c)

IMMENSE SOMERVILLE LOFT
seeks thld roommate. Private bedroom
& lots of common workspace. \$155/mo
incl heat. Call Nancy 628-0617. (c)

LF sks 2 of same to shr cmftble hse in
Wellesley. \$250+ shr of util. Avail
Immed 235-6543 if no ans pls try again
later. (43)

Back Bay — looking for roommate to
share large apt, Aug 1 or Sept 1 or look-
ing for established household to move
into. I will consider other areas. I will
also consider looking for a new apart-
ment with someone. I am a 30 yr old
professional looking for friendly people
to live with. Ask for Jim at the Water-
ship 487-0094 or Jim at PO Box 918
Provincetown, MA 02657. (4)

GF soc wkr seeks warm indep compat
GF to share spaciou 2 bdrm apt in
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T. Rent 200 pls util. 727-5970. (4)

3 LF looking for 2 more to complete JP
home 24 pls. \$90 pls. Call 524-6209.
you'll be glad you did! (5)

PENPALS

GAY WOMEN WRITE/MEET
Everywhere thru the Wishing Well
Magazine & Services. A supportive,
confidential family. 7 yr reliable
reputation. Intro copy \$4 (mailed
discreetly first class). Free info: P.O.
Box 117, Novato, CA 94948. (8)

REAL ESTATE

VERMONT
The hideaway you always dreamed of?
3 acres on a Vt hillside — one rm cabin,
no heat, elec or running water, but a
year-round mountain stream just 10 yds
away. Nearest neighbors almost a mile
off. Weston, VT right in heart of Green
Mt Nat Forest. Will sell or lease on long
term basis. (617) 259-0063. (c)

MOVERS

THE JIM CLARK MOVING CO.
Serving the Gay Community
With professionalism and respect
Very careful furniture movers
Piano and hoisting specialist
Any time of day — any day of year
No overtime charges. 354-2184 (c)

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Careful, cheerful, & cheap movers.
Anything, anywhere, anytime. 4 years
experience with dollies, pads & straps.
Reliable. 783-0588, 925-5088. (9)

Classifieds

GWM, 33 yrs old, in wheelchair, needs help 9 hrs/wk, 3.50/hr. Call 262-6632. (3)

STAFF THERAPISTS

HCHS, a licensed mental health ctr sks 2 staff therapists to wrk with gay/lesbian clients. Master's pref. 2 yrs clinical exp. 40 hr positions. Send resumes to HCHS-Personnel-MH, Suite 855, 80 Boylston, Boston 02116. (5)

PLUMBER, ELECTRICIAN AND CARPENTER needed to help renovate house. Call JII 426-4469.

APARTMENTS

DORCH-FIELDS COR

4 rm apt, sunporch \$360 Incl ht & utils. Avail Aug 1. Just remod. Sec dep req. 282-5610, 7-9 morns. (3)

5 rm duplex Allston nr Harvard Bus. School, avail Aug 1, \$535 Inc ht. Safe, convenient neighborhood. 547-2521, leave message. (3)

NORTH SHORE RESID AREA

Lynn/Salem first fl apt 4 large rms newly remodeled heat & ht water, near bus-lines, priv parking & yard. No pets, adults only. 425/mo. Refs nec. (617) 595-3050. (3)

SOUTH END-WORCESTER SQ

Newly renovated large, sunny 1 bdrm, street floor apt w/separate entrance in owner-occupied building. Modern bath w/dressing rm, kitchen w/dishwasher & disposal, refinished wood floors, exposed brick walls. \$425 including heat. 267-2456. (3)

SOUTH END WORCESTER SQ

Eff apt w/eat-in kit, ref fls, firepl, VG cond, share bath. All ht & util inc. First, last, 1 mo sec. \$210/mo. 262-8842 eves; days, 426-6900, ask for Joe. (7)

So End Columbus Ave, \$400/mo. First & last month. 3 is & bath. All utils. 247-0018 (49)

FREE RENT In exchange for work renovating house. Call JII 426-4469.

GCN SPECIALS

CASSETTE RECORDERS NEEDED!

If you have an old cassette recorder (that works!) which you don't use any more, and would be willing to give to GCN for interviews, etc., please send it to us at GCN, 22 Bromfield St., Boston, MA 02108. Thanks!

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

GCN NEEDS INDEXERS!

GCN has an index system which is falling behind and thus a valuable tool is not fulfilling its function.

Indexing requires a willingness to follow the existing framework which was established some years ago; it's too late to start all over. Indexing isn't particularly creative work; in fact, some people might call it drudgery. However, if you'd like to make a modest contribution to the cause of Lesbian/Gay scholarship and if you have some time (VERY flexible hours) we'd be more than happy to show you what needs to be done. Call Mike at GCN 426-4469.

THURSDAY

GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

FAN FAN THE TULIP

It's that sweltering time of year again, and there seem to be more swelters than usual, so we could use another fan or two. If anyone out there wants to fan a faggot or delight a dyke, please give us a call at 426-4469. Ask for Mike.

Volunteer typists needed. Set your own hours. Call Amy or Mike at 426-4469 and they'll tell you what is needed at the time. Thank you.

ORGANIZATIONS

METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

in New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

GAY SCIENTISTS, ENGINEERS

Washington Area Gay Scientists, a social organization for men & women in VA, MD, DC, is growing fast. For info: POB 4614, Arlington, VA 22204. (3)

MEN IN LOVE WITH BOYS...

BOYS IN LOVE WITH MEN
You are not alone. Join us. For more information write: NAMBLA, PO Box 174-M, NYC, NY 10018. (9/6)

WOMEN! to bring all our demands together into a single political force and to unite women with all the oppressed, we need our own political party. Support groups for men. For info, send SASE to Political Discussion Group, c/o Cambridge Women's Ctr, 46 Pleasant St., Cambridge, MA 02139. (c)

A ROSE AMONG THE THORNS

There is a rose budding among the thorns in Bristol County. The Bristol County Homophile Alliance for Political Action is that rose. Would you like to see the rose bloom? To do so we ask only that you send us one dollar. BCHAPA Box 107, Dartmouth, MA 02174. Thank you. (20)

JOIN INTEGRITY

Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon till midnight. (20)

NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

United Methodists for Gay and Lesbian Concerns Resurrects!

Write — Affirmation, Box 202
745 Comm Ave, Boston, MA 02215. (50)

New women's media gp committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundrasing, media work. Letter of Interest &/or resume to Women's Educational Media, Inc, 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymede Society who are forming now. Write: Ganymede Society, c/o Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

BOSTON LESBIAN/GAY CATHOLICS

Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Pl., W. Seattle, WA 98109. (206) 282-5798. Membership \$5.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church). Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

PUBLICATIONS

PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave, Oakland, CA 94606. (1/mo)

Astro Boy Booklet for old fans. NJ Jacobin Press, POB 8011, Jersey City, NJ 07308 (seeking cartoonist) (3)

GRAB IT!

Read *In These Times*, the Independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressperson John Conyers says we're "invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In *These Times*, 1509 N. Milwaukee, Dept A, Chicago, IL 60622. (29) (30x)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

MAIL ORDER LESBIAN/

Feminist annotated booklist — send three first class stamps. Womansplace Bookstore, Box GCN, 2401 N 32nd St., Phoenix, AZ 85008. (9/8 or even)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

FOCUS CONTEST!!

Focus' annual prose contest: \$35.00 prize for best essay, story, or personal history. Focus has first publication rights on all entries submitted. Enclose SASE for return. Contest closes Aug. 7, 1981. Send to Focus, 1151 Mass. Ave., Cambridge, MA 02138. (4)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittlings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittlings (215) 382-3222. (c)

Subscribe to BIG MAMA RAG, a monthly feminist newsjournal. \$6 per year, \$10 outside the U.S., FREE to prisoners. Contact BMR, 1724 Gaylord, Denver, CO 80206.

THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

FOCUS

A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the mth. 7pm at OCBC, 1151 Mass. Ave., Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40¢ postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.

Prisoners



TO ALL THOSE WHO, IN AND OUT OF PRISON, FIGHT AGAINST THEIR BONDAGE. (Alexander Berkman, *Memoirs of a Prison Anarchist*)



I am a delight for your appetite. So drop me a line and you will find, "variety is the spice of life"! Very creative Aquarius. Ms. Ella SIMMONS, Box 180 #6193, Muncy PA 17756.

I am writing in regards to finding a nice penpal. Someone I can relate to mentally. I am 25 and a black sister born under sign on Scorpio, looking for a nice friend, color doesn't matter. Send replies to Flora REID, Box 180, Muncy, PA 17756.

Greetings. I am a Capricorn, 25, obsessed with the delightment of my gay way of life. I am seeking a companion, very open minded and intelligent. Age or color doesn't matter. I'm a free spirit awaiting a pleasant response. Patricia CUNNINGHAM, Box 180, Muncy, PA 17756.

I would very much like a penpal to have an open caring relationship with. Please write to Linda SELF #6188, Box 180, Muncy, PA 17756.

I am getting out Aug. 25 of this year and need very much to connect with some people who care. Right now I am alone. All I have is my poetry and songs. I need to hear from folks who understand how hard it is to face what is out there. Hope to hear from you soon. Joan BUSHEE, 7 Farrell St., South Burlington, Vermont 05401.

GCN LESBIAN AND GAY PRISONER PROJECT

WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!

A buddy of mine gave me the first copy I've seen of your paper. And let me tell you I think it's great what you're doing. And I want to say keep it up. Please put an ad in the penpal section for me. Looking for someone to share a long lasting relationship with. Delmus NICHOLS, Box 149 #80 B 1217, Attica, NY 14011

I think you are doing a great service to the gay community and hope you will continue your efforts. I would like to correspond with mature, fun loving individuals. My interests are writing poetry, singing, outdoors, paddleboard, tennis, loving, and table games. Will answer all letters. Anthony W. OWENS #204267, Box B, Anamosa, Iowa 52205

Thank you for the newspapers you have been sending. For once I really know that I am not alone. The library here has no gay books and won't order any. I would like to read "Reflections of a Rock Lobster." Anything I can do to help—just ask. Gregory KOZLOWSKI #2729, P.O. Box 1000, Lincoln, Illinois 62656

I have no friends or relatives and am alone. I would like to hear from all bisexuals who care and are willing to make a friend and possible lover. I have 2 1/2 years left of a 7 year term and will answer all letters. Larry ROGERS, Box 87, Menard Illinois 62259

In dire need of correspondence. My interests are many, my pleasures are few, and I hope that someone will write me. I will answer all letters promptly. George CURRY, #162069, 15802 St. Rt. 104, Chillicothe, Ohio 45601

I have been trying to get GCN for 2 years as it is one of the few papers we can have. I would be very much interested in all information on the gay movement, laws passed, etc. Kim Leo EMIG A-159973, M.I.P.C. Program, Box 779, Marquette, Michigan 49855

I would sure love to receive some mail or even have the address of someone to write. Life behind these bars is sure hard enough and no one understands the needs or feelings of a gay person. Any help will be deeply appreciated. GuRu STEVENS, Unit-C, Box 114585 L-4, Reidsville, Georgia 30499

I would like to get on your pen pal list. Doing 50 years for drug related crimes. Will answer all letters. Maurice E. GRIF-FIN, Jr., #102191, 500 Spring St., Richmond, Virginia 23219

I am gay and would like to hear from someone. Would like to have an understanding relationship from a person who understands homosexuality. Hopefully, this could lead up to something beautiful. I have no contacts from the outside world. I'll be looking forward to my first issue of your paper. Frank E. LANGDON, #162-418, Box 511, Columbus, Ohio 43205

I got a copy of your paper from a friend and really loved it; the best I've read in a long time. I'd also like to get letters—please send stamp with each letter, if possible will answer all letters. John LLOYD #13671, Box 14-Unit #11, Boise, Idaho 83707

Before I came to prison I was around gay people all the time, and like writing and talking to them. I am a lonely man looking for a gay friend to correspond with. Will answer all letters. Kirby ABRAM #38319, Box 900, Jefferson City, MO 65102.

I am writing with hope that you can assist me with a matter of utmost importance. I am incarcerated and have no family whatsoever. I would like other gay people to write me. I'm honest and sincere, and will answer all letters. I'll be out shortly and would like to establish a loving, caring relationship with someone. August GORDON, P.M.B. #77029, Magnolia 3, Angola, LA 70712

Would like to correspond with anyone willing to be open, honest, sincere, and a steady correspondent. I'm behind the walls of the biggest walled prison in the world, and a warm, caring letter from the free world can help me get beyond these walls. Gerald B. GRANT #118768 Box "E", Jackson, MI 49204

Thank you very much for the GCN. I wish I could get it every week as I used to when I was free. I'll be released from jail in a couple of months and seek new friends from all over as part of my new start. Will answer all letters. Richard BRANFORD, c/o V.B.C.C., Box 6098, Virginia Beach, VA 23456

Thank you GCN for all your help. Two lonely inmates are looking for anyone to correspond with. Will answer all letters. Feel free to write what you want. Raymond Wesley LEEDS #16248-Unit 2 and Billy DOBSON #16490, Box 14, Boise, Idaho 83707



Jack Kunsman is a jailhouse lawyer and would like to help other gay and lesbian prisoners with their legal problems when he's able. If you are interested, or if you are in a position to help yourself, write to Mike Riegle, c/o GCN (since prisoners can't generally correspond with other prisoners) and we'll see what kind of network can be set up. BE PATIENT! Don't expect "miracles" (like quick responses or money, for example). This is a beginning.

I have no family whatsoever and have 11 months to do before release. Interests include reading, music, sports, and cooking. I'm honest and sincere, and would like to establish a relationship with same. I will answer all letters. Felix J. BRETZ, P.M.B. #86997, Magnolia 3, Angola, LA 70712

I heard about your paper from a friend and would appreciate a penpal ad. I am a lonely inmate from Florida and am in need of friends and correspondence. Will write on a regular basis and be very sincere. Please write soon; my heartfelt wish is to hear from you. Ricky WASHINGTON #073206, Box 747, Starke, Florida 32091

Lonely convict in need of a good friend and a relationship. I'm 26 and prefer older, sensible people. I really dig the gay scene and would enjoy perhaps a visit. Eddie BIRCH #068486, Box 747, L-3-N-6, Starke, Florida 32091

I should be out on the street in 2-3 years and would like to hear from young men fresh into gay scene. Prefer Boston area; send photo; write only if sincere. Richard L. JENDRIAN, P.M.B. #85561, Camp C Bear 3, Angola, LA 70712

We both enjoy sports, music, and writing. We haven't any family and would enjoy writing to someone as it gets very lonely in this prison. Jimmy CARTER, P.M.B. 62020, Falcon 1 Camp D; and Ronnie FITCH, P.M.B. 74030, Camp D Eagle 2, Angola, LA 70712

I'm hoping to reach out to society and somehow touch a friend; someone that's honest enough to share a few moments of understanding. I need desperately to talk with someone. I have a positive mental attitude about myself and like dancing, letter writing, swimming, sports and traveling. Will answer all letters promptly. Douglas W. BELL #155-806, Box 69, Loudon, Ohio 43140

I would like to correspond with feminine gays. If possible send photo—no nudes. Rich ADKISSON #C73235, Box 87, Menard, Illinois 62259

Seeking correspondence from gay men regardless of nationality or political background. What's important is where the head is at. I need a friend for mental, physical, and spiritual growth. Interests include writing, philosophy, nature, and people. Mark A. GAUSE, P.O. Box 69, London Correctional Institution, London, Ohio 43140

I would appreciate a copy of your paper. Would like to write to any gay male. Karyl L. SWARTZ #365331, P.O. Box 520, Walla Walla, Washington 99362

I noticed your paper in the Prisoner's Union Newspaper. Young gay black male would like to write to anyone, anywhere, that would have understanding toward things of this nature, as well as showing feelings toward one, as a friend. No games, life is too short. James AUBREY, C-26756 Rm 2120, P.O. Box A, San Luis Obispo, California 93409

Death row inmate looking for gay people to help with time and injustice. Michael CANNADY S-1N-3 #073607, P.O. Box 747, Starke, Florida 32091



Calendar

weekly events

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events (with info #s): volleyball 266-2147; running 825-0181; swimming 227-5363; tennis 744-5498; scuba 899-7830; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.

sunday

Boston, MA — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No admittance after 8. \$2.

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1814, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

coming events

july 26 sun

Cambridge, MA — A potluck picnic for women planning to take the Boston Women's Music Express bus to the Michigan festival will be held at Magazine Beach (at Mag. St. and Memorial Drive). 1-6pm. Tickets available at the picnic. Bring food and utensils. Rain location: Oasis at the Arlington St. Church, 355 Boylston St.

28 tues

Boston, MA — Boston Tea Party 2 1/2. Meeting at 38 Dartmouth St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested people welcome.

29 wed

Boston, MA — Boston poets Kathy and David Eberly will give a poetry reading at the Mills Gallery. Boston Center for the Arts, 549 Tremont St. (near Berkeley). FREE! 8pm.

Cambridge, MA — Cambridge Women's Center introductory discussion series. Tonight: celibacy. 8pm. 48 Pleasant St. Info: 354-8807.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: The \$10 Movie Company presents original films. Wed. eve is women only. 355 Boylston St. Doors open at 7:30pm. No one admitted after 8. \$3.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

monday

Boston, MA — Women energy is needed to help prepare this year's TAKE BACK THE NIGHT march: to bring public attention to the violence directed against all women regardless of sexual preferences, age, race, economic class or ability. All times but especially at night. General meetings every Monday evening at the Harriet Tubman House, 566 Columbus Ave. (near Mass. Ave.; Northampton T stop). 7pm. Come work with us on media stuff, posters, flyers, outreach, public relations, and the rally. Info: Rita at (617) 277-7145 (leave message if answering machine answers).

Watertown, MA — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 18). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Boston, MA — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 8 PM Info: 825-0181.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

tuesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mess. Ave. (Herv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3833.

30 thurs

Boston, MA — GCN NEEDS HELP LAYING OUT AND PROOFREADING THE PAPER. SEE THURSDAYS ABOVE FOR DETAILS.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Betsy Rose, the very finest in women's music. 355 Boylston St. (chapel entrance). Everybody welcome. Doors open at 7:30pm. No one admitted after 8. \$3.

Boston, MA — OVERTURN THE REAGAN PROGRAM OF SEXISM, RACISM, AND ANTILESBIAN BIGOTRY. WOMEN TAKE THE OFFENSIVE! An All-People's Congress will take place in Detroit Oct. 16-18. Women have an important stake in banding together to plan our offensive against the Reagan program. Join the Women's Focus of the People's Antiwar Mobilization (PAM) and participate. Come to the Community Church of Boston, 565 Boylston St. at 7:30pm. Info: PAM, 355 Boylston St. 424-1178.

Boston, MA — Am Tikva Classical concert cruise. Leaves Long Wharf at 8pm. \$4.75 per person. Pay on board or call 876-8742. Info: 254-0907.

31 fri

Boston, MA — GCN NEEDS HELP SENDING OUT THE PAPER (AS YOU KNOW!) COME THIS WEEK! SEE FRIDAYS ABOVE FOR DETAILS.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

wednesday

Boston, MA — Gay Youth Rep. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Cambridge, MA — Cambridge Women's Center invites all women to INTRODUCTORY, an informal discussion group concerning our common experiences as women, which meets every Wednesday evening at 46 Pleasant St. at 8pm. July/August topics include: Love, lust, and like; Celibacy, Bisexuality, Foremothers and Ageism. Info: 354-8807.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Boston, MA — N.U. Lambda, Northeastern's social/sport group for lesbians and gay men and their friends, meets every Wednesday at 266 Ell Center. 7pm.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

Boston, MA — Cauldron Experimental Theater. New Moon In Leo open lesbian readings: poetry on Friday eve and fiction on Sat. eve. Come to listen or read. Tantalizing. Delightful. Sad. Loving. And gay. Doors open at 8pm. 22 Randolph St. (near Dover T stop, off Harrison). \$1-3 sliding.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Linda Powell, original and powerful music. 355 Boylston St. (chapel entrance). Everybody welcome. Doors open at 7:30pm. No one admitted after 8. \$3. (OASIS WILL BE CLOSED IN AUGUST EXCEPT FOR TWO CONCERTS: TOM WILSON AUG. 5 AND SUSAN ABOD AUG. 22.)

Boston, MA — Saturn Cycle, jazz by women at Somewhere, 295 Franklin St. (near Aquarium T stop, off Battery March). 8:30-12:30. \$1.

Boston, MA — Benefit party (food, dancing, beer and wine) for court costs of women suing UMass for sexual harassment. Sponsored by Jamaica Plain Clamshell. 64 South St. (JP) 9pm. \$2 donation. Info: 522-4155 or 522-8150.

Cambridge, MA — Lesbian and Gay Folk-dancing presents an English Country Night with LIVE music! All dances taught. Beginners welcome. 7pm. Phillips Brooks House, Harvard Yard. Info: Michael 492-1339 or Dee 661-7223.

Boston, MA — Chiltern Mt. Club. NYC Wetlands and Fire Island. Info: Eugene (212) 858-5792 or (207) 648-3534 (weekends).

Boston, MA — Oasis Club. Food, disco, rep sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) in the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

Boston, MA — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Gled Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. (Except during July and August. Next meeting Sept. 9). Info: 542-0144.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Brockton, MA — Brockton Area Gays meet on the first and third Thursdays of the month. 7pm. Info: Phil 583-8447.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

friday

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY, REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Hartford, CT — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs a/cross) or 426-9371 (eves).

Concord, NH — Central NH Men's Support Group. Meets every Friday eve at 87 Thorndike St. Info: Joe 224-6931.

aug 1 sat

Boston, MA — "Something about the women": Women's music from 10pm-2pm, and talk from 11-11:30am. WMFO 91.5FM.

Boston, MA — Chiltern Mt. Club. Whitewater rafting in Maine. Info: Roy (617) 263-9820 (h) or 851-5017 x2496 (w).

2 sun

Boston, MA — Community Center planning meeting at BAGLY (Boston Alliance of Gay and Lesbian Youth) office, 128A Tremont St. (across from Park St. T stop; 4th floor). 7:30pm. Open to all. Info: 482-4978.

Boston, MA — Suzanne Jessie Pearl and Hilary Kay at Studio Red Top, 367 Boylston St. Original acoustic music. Doors open at 7:30pm. \$4.

Somerville, MA — All Somerville women and girls who are concerned about rape and violence are invited to attend a free SAFEHOUSE training session at the Somerville Women's Center, 38 Union Square. 2pm. Info: 823-9340.

3 mon

Newton, MA — Parents and Friends of Gays meeting. 249 Watertown St. (Rt. 18, near Watertown line). 7:15 pm. Info: Lesley 782-5436

The deadline for Calendar items is Tuesday at noon for the following issue.